

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

## Why Did This Happen to Me?

*Richardson Wright*

Page 12

## The Vine and the Branches

*Robert Thomas*

Page 13

## The Tragedy of Germany

*Editorial*

Page 14

## "The Lord Has Sent Me"

*News*

Page 8



### MILITARY CONFIRMATION SERVICE

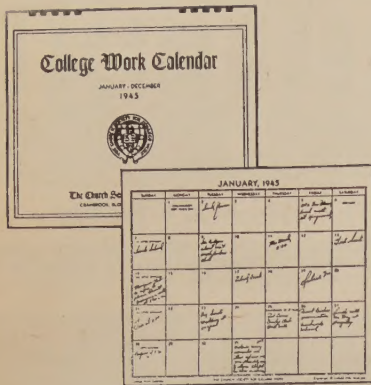
Thirty-one men and women were confirmed by Bishop Page of Northern Michigan in a noteworthy service at Camp Claiborne, La., August 23d. [See page 7.]

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Mrs. John Rudd

TO THE EDITOR: Mrs. Rudd, for many years the voice consultant on the staff of the College of Preachers at the Washington Cathedral, died recently [July 1, 1944]. Mrs. Rudd was an elocutionist, with a firm grasp of all the tricks of the use of the human voice in public, but I doubt if many of us who have known her through the years will think of her in those terms. For us she will always be a charming person who seemed always to remember us and all our elocutionary failings after the passage of many years, and who quickly found the weak spot in our equipment, and who had at hand the never-failing remedy. And far beyond that, Mrs. Rudd was, without being a liturgical scholar, the one person in the Church who seemed to really understand the spirit of the Prayer Book. Her flashes of insight into the meaning of the most obscure passages were always revealing. She always went to the essence of everything she taught. It may seem silly to remind the clergy that when they read prayers they are talking to God, but it is a fundamental thing that is overlooked in seminaries that Mrs. Rudd always insisted upon. She would gently chide us for a kind of meaningless "pontificating" of the service that was not a really reverent and humble approach to the Divine Presence. "When you face us and talk to us, talk to us; when you face the altar, talk to God." It is a simple rule—so simple that only a genius would think of it—but if every service of the Church were based upon it our life of Common Prayer would be spiritually deepened.

Mrs. Rudd has improved the voices and touched the lives of countless numbers of the clergy. For the first time in our lives through her criticism we encountered the reaction of the pew, frankly, freely, intelligently, helpfully given. There is no way of paying the debt we owe her. May she rest in peace.

(Rev.) WILFORD O. CROSS.

Kittanning, Pa.

### The Peace

TO THE EDITOR: In his letter in your issue of July 23d, Dr. Bernard Iddings Bell has partially cleared up an important point in connection with an international police force.

Previously, it appeared to me, Dr. Bell had been arguing the point that you can't make people good by armed force. While this contention is true enough, it appeared to me irrelevant. The issue is not whether you can make people good, but whether you can prevent their butchering each other! It is the divinely-intended function of the Church to "make people good." It is the divinely-intended function of civil government to suppress the more savage and violent forms of evil, to maintain a reasonable degree of order and decency. When secular government fulfills this function, it creates a reasonably favorable atmosphere in which the Church may pursue her specific work, which is, of course, the spiritual regeneration of men.

Now, to the extent to which it is appropriate and necessary, it is manifestly God's will that secular government should use physical force to insure effective fulfillment of its divinely-ordained purpose. A police system represents the use, or at least the threat, of such physical force.

From his letter in your July 23d issue I gather Dr. Bell now concedes the validity of this reasoning. If he does, then perhaps we are getting somewhere!

But Dr. Bell raises the question of what constitutes legitimate government. Only a

legitimately constituted government effectively exercise police powers, he argues, and, quoting the Declaration of Independence, he declares that only government derived from the consent of the governed is legitimate. He does not believe that the world ruled and policed by the "Big Three" would fulfill this requirement and bids us study "political science."

Now, the Declaration of Independence is a venerable document. But, without at all implying that they are mutually opposed, I turn from the "political science" of words and theory, to the "political science" of what really happens. What about our own Civil War, when southern states withheld "consent" to be governed by the Union? Actually, in concrete situations, a concept of the "consent of the governed" can be ambiguous and elusive. Also, as in the case of the Civil War, this concept must sometimes be weighed against other values.

By all means, Dr. Bell, let us study "political science." But let us not concede all to the cause of pessimism!

Certainly the United States, Great Britain and Russia will dictate the immediate terms of peace; and certainly the "Big Three" will initiate whatever world organization or world police force there is to be. But beyond the realm of possibility that, in this alliance of power may evolve into an alliance more truly representative of the whole community of nations; that the concept of "consent" in world government may be broadened; that, finally, the whole machinery of world legislation may, through unrelenting effort of Christian influence, be leavened with Christian principles? The evolution is not entirely fanciful; to a substantial degree it has happened in our national history.

Dr. Bell says that the less powerful nations will not willingly submit to domination by the Big Three. Of course they won't here, again, is the emphasis on frustration and pessimism. On the constructive side another truth: namely, that the smaller nations want security and peace, and are both badly.

Our immediate practical hope would appear to be to establish, through the armed power of the Big Three, sufficient international legislation to enforce peace. The question is not whether this would be ideal; the question is whether it would weigh on the side of good, or whether it would be better than chaos. Surely, considering the tremendous nature of the problem, it will require a generation, if not a century, to undergird international law.

## The Living Church

Established 1878

A Weekly Record of the News, the Work,  
the Thought of the Episcopal Church

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co., 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office at Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.



national armed force with the unani-  
s consent of all the people of all the na-  
of the earth.

e have to begin with the world as we  
it. And we have to do *something*. While  
spect Dr. Bell's contributions to the gen-  
subject of a Christian peace, I view his  
tribution to this specific problem as al-  
wholly negative. Would not the more  
stable thing be for leaders of Christian  
ght to make their contribution on the  
ive and constructive side, instead of  
ng dubious logic to argue the hopeless-  
of it all?

(Rev.) ROBERT THOMAS,  
untingdon, Pa.

### The Church of Sweden

O THE EDITOR: Like the Rev. N. W.  
Rightmyer, I, too, would like to see a  
authoritative article on our relationship  
the Church of Sweden. The following  
s, however, would seem to indicate that  
s in practical intercommunion with that  
rch, tho' there has been no formal or  
al declaration of intercommunion.  
the Lambeth Conference of 1920 recom-  
ded that, if invited, one or more Anglican  
ops should take part in the consecration  
Swedish bishop and that members of  
Swedish Church "qualified to receive the  
ament in their own Church, should be  
itted to Holy Communion in ours." As  
result of these recommendations—and it  
ld be remembered that the Lambeth  
ference is a consultative body only, with  
real legislative authority—two Anglican  
ops took part in the consecration of two  
dish bishops in Upsala Cathedral on  
ember 19, 1920, and one at the conse-  
on of Archbishop Eidem in 1932, and  
wedish bishop took part in the consecra-  
of three Anglican bishops in Canterbury  
edral on November 1, 1927. In com-  
ting upon this, A. G. Hebert, in his  
ter on the Scandinavian Communions in  
on of Christendom, edited by Bishop  
neth Mackenzie (p. 320), says, "The  
irregularity of the position as regards  
Church of England is that the Lambeth  
mmendations with regard to Sweden  
e never been put before the Convocations.  
t those in authority are aware of this  
ssion, and regard our relations with  
den as having by this time received the  
ormal consent of the Church, seems to be  
wn by the fact that they have lost no  
in bringing before the Convocations the  
osals made in 1934 with regard to Fin-  
." It will be remembered that the terms  
intercommunion with the Old Catholics

were formally and officially approved by  
the Convocations in England and by our own  
General Convention.

EUGENE H. THOMPSON, JR.  
Williamsburg, Va.

### Answering Fr. Knowles

TO THE EDITOR: In your issue dated  
July 4, 1943, there was a letter from the  
Rev. Archibald Campbell Knowles, in which  
he asked four questions. 1. Do they (Presby-  
terian ministers) really wish to become  
*priests* of the Holy Catholic Church? 2. Do  
they consider that they are already *priests*  
of the Holy Catholic Church? 3. Do they  
accept the Prayer Book ruling that only a  
*priest* can perform certain offices? 4. Do  
they fully believe . . . in the sacrifice of the  
altar, in the Real Objective Presence of  
Christ in the Blessed Sacrament and in the  
necessity of a validly and episcopally or-  
dained priest as the minister?

I had hoped that at least one of the "lead-  
ing" bishops in our Church would have  
found time to supply Fr. Knowles with the  
answers to his questions, though possibly  
Fr. Knowles had no such hopes nor expecta-  
tions. Now that a whole year has gone by,  
may I, a very obscure and humble country  
parson, but still a bishop, offer the following  
by way of a belated reply to the questions  
which, I am sure, Fr. Knowles asked in all  
sincerity.

1. According to Hodge's *What is Presby-  
terian Law?*, sixth edition, page 46 (pub-  
lished by the Presbyterian Board of Pub-  
lication), the name "Priest" is nowhere  
given to a Minister in the Christian Church,  
nor are the functions of sacrificial service  
ascribed to him.

2. According to the "Manual," prepared  
under the direction of Dr. Lewis S. Mudge,  
Stated Clerk emeritus of the General As-  
sembly, and Dr. William B. Pugh, Stated  
Clerk, and published by the Publication De-  
partment of the General Assembly's Board  
of Christian Education, ministers are never  
priests, but simply leaders in worship and  
teachers of divine truth.

3. According to the General Assembly of  
the Presbyterian Church, U.S.A. (see Min-  
utes of the General Assembly 1911, page  
260), The formula of Chillingworth con-  
tinues to be the expression of our faith:  
"The Bible, the whole Bible, and nothing  
but the Bible is the religion of Protestants"  
. . . the sacrifice of the Mass has no Scrip-  
tural recognition.

In writing this letter may I emphasize that  
I make no claim to having unusual knowl-  
edge concerning these things—hard to be  
understood, which they that are unlearned  
and unstable wrest unto their own destruc-  
tion? But, I feel that common decency de-  
mands that some answer be made to Fr.  
Knowles' questions.

(Rev.) JOHN R. MCMAHON,  
Monmouth, Ill.

### Religious Publicity

TO THE EDITOR: The following I sub-  
mit more or less as an open letter to all  
clergy and to such laymen as it may con-  
cern. From my rather remote perspective as  
a layman in CPS, I may not understand all  
the factors involved; yet sometimes such  
detachment provides for clearer seeing of  
vital values.

*Why the publicity?* Something must be  
radically—decadently—wrong, when it be-  
comes necessary to start a publicity cam-  
paign for religion, or even to spend time and  
organizational effort on "publicity." True,  
there may be room for division of responsi-  
bility where there is solicitation on the part  
of the press for information. But is it not

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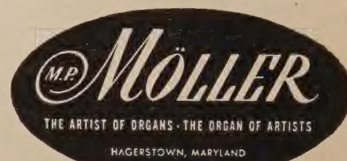
. . . In polished wood, carved by  
a master's hand to purity of line,  
exquisiteness of curve.

. . . In rounded pipes, fashioned  
by a craftsman-engineer for faith-  
ful reproduction, matched for  
perfect harmony.

. . . In vibrant tone, swelling with  
joy—hushed in wondering  
adoration.

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Organs, The Organ of Artists.

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well-wishing of a friend, the spirit  
of a benefactor live on and on  
. . . enshrined in beauty.



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## STRICTLY BUSINESS

**A** PARTMENT hunting, as I mentioned a number of times in this column, is a worry and a horrible thing in the New York metropolitan area. But I think that, in talking with the gentleman who occupies the apartment above mine, I have finally heard everything!

The gentleman lived in another part of the city and wanted to move to Manhattan. A friend told him of a beautiful apartment in Yorkville and suggested that some evening the two of them go down to see it. It was occupied at the moment by two attractive young sisters. He went to see the apartment. He liked it, there's no doubt, for a few months later he married one of the sisters and moved in.

This may seem like a strange way of getting an apartment, but I am beginning to learn that it is done every day in Yorkville!

\* \* \*

**L**AST WEEK I was down in the Pocono Mountains of Pennsylvania watching some of our new books go through our printing establishment routine. Three of our fall books have already made their appearance; but there are still three to come, and I think three pretty good ones. They will be announced in advertisements in *THE LIVING CHURCH* and elsewhere shortly.

\* \* \*

**A**UTUMN is always a very busy time for Miss Alice Parmelee, managing editor of *The Living Church Annual*, for then statistics begin to pour onto her desk from all of the dioceses of the Church, and some of the rows of statistics are pretty long. They all have to be checked and rechecked carefully before they can be okayed for the following year's *Annual*. Most Church record keepers are pretty prompt in sending in their statistics, but of course a few are always, and many times for a good reason, late, and this adds somewhat to the confusion at the last moment—usually November 1st, the *Living Church Annual* deadline.

\* \* \*

**F**RANK KOLLER left the M-G office last week to become a member of the Armed Forces. He was formerly a member of our shipping room staff, and is the twelfth man from the two M-G offices to enter the services.

\* \* \*

**A**NOTHER Co-operative Love label has come to me, this one from Miss Caroline Parker of D. Appleton-Century Co. I warn the acting editor: this juxtaposition of editorial titles and address labels on the front of the LC is going to be very embarrassing some day!

*Leon McCauley*

Director of Advertising and Promotion

## LETTERS

highly questionable whether the idea of advertising religion is not diametrically opposed to the spirit of the Gospel?

First, what was our Lord's method? For the most part, simply preaching repentance; certainly no organized publicity agents. For the rest, He was *daily* in the Temple. One of the cardinal characteristics of vital Christianity wherever it has appeared has been its almost secretive beginnings: the candle under a bushel which finally had to shine openly but in strong innocence: the mustard seed: the grain, the sprout, the ear, the full-ripe harvest: the city on a hill which for its *intrinsic* glory could not be hid: the wind blowing without being observed: the House not made with hands—and so on.

Second, from a strictly moral consideration, what has publicity to do with humility, with modesty, with meekness? Publish glad tidings, yes—but from the pulpit, not the press. And be sure they are glad tidings: tidings of peace, tidings of purity, glad tidings of emancipating truth. We know not our own sins; therefore we repent not; therefore we advertise our church, little aware of what an empty shell she is. The canker of pride has eaten her guts out—literally. Refusing to submit to surgery, she puts on more rouge and lipstick and declares herself okay.

Where is God? Where is the Crucified Word? Where is our Life gone out?

JOHN C. PLOTT.

Trenton, N. D.

### Editor's Comment:

Perhaps Mr. Plott's objections are to the tone of religious publicity rather than to the publicity itself. For our Lord and His disciples used every means at their command to publish the Gospel, and it can hardly be debated that 20th century disciples should use 20th century means of communication. At one point in His earthly ministry our Lord sent out 70 publicity agents at once!

### Intinction

**T**O THE EDITOR: I have been following this "intinction" controversy with some interest. At one Church institution where I was for some time, Holy Communion was administered by intinction, the priest doing the intincting and placing the intincted wafer in the communicant's mouth. That did very well; but, one day, a new priest not "up" on the technique insisted on placing the intincted wafers in our hands. I don't know what the rest did, but I diligently licked the damp spot left on my palm with my tongue all the way back to my seat and afterward until all taste of wine disappeared. I had qualms of conscience the next time I had to wash my hands. I put that off as long as possible, but finally I *had* to.

The technique authorized for the diocese of Delaware now is to have the communicant hold the wafer until the chalice is passed and do his own intincting. I am not near enough to any Delaware parish to observe results—since I have access only to one of the Easton (Md.) diocese, as present transportation facilities are. My impression is that this would be a very awkward arrangement in practice. I should not want to attempt it. Luckily, Delaware communicants are to have their choice of doing this or being communicated from the chalice itself.

For my own part, I have been communicated directly from the chalice almost constantly for the last 34 years and I have never had any infection from it. . . .

MARY CARNAHAN HILL.

Felton, Del.

## The Question Box



• *Why do you kneel before entering the pew?*

People who kneel, or to be exact genuflect, merely touching one knee to ground and rising immediately, before entering or on leaving the pew, do so in adoration of the Presence of our Lord Body and Blood on the altar, either served in the tabernacle or consecrated a few minutes before in the course of service. At other times the altar is venerated with a moderate bow.

• *Why do you bow your head at the name of Jesus?*

Jesus is the actual personal name God made man. As such, and in its psychological meaning, it sums up in one word the doctrines of Incarnation and Atonement, the heart and center of the Christian revelation. Therefore we see in a bow or slight bending of the knee at the Name a direct obedience to the word of St. Paul in Philippians II: 5-11, the basis for Palm Sunday.

• *Why are women not allowed to enter the Church with bared heads?*

It seems to be fundamental to all human manners that men uncover the head, while women cover it, to show respect, though there are some exceptions. And of places, persons, or occasions for which a woman should show her respect, the worship of God is the very greatest. I do not think, however, that any modern clergyman would exclude from the Church or women who came bare-headed through genuine ignorance, any more than he would order out one who was whispering or giggling. But if either piece of bad manners was persisted in out of a deliberate self-assertion, it would then become a duty to take some action.

• *Is it true that to hold that after a priest says the Prayer of Consecration Christ is present at the Altar implies acceptance of the Roman doctrine of Purgatory and the need of prayers by a priest for those in Purgatory?*

There is no reason at all why belief in the Real Presence of Christ in the consecrated elements implies belief in the Roman doctrine of Purgatory. There is no logical connection between these two doctrines. The first has to do with nature of the consecrated elements. The second is concerned about the After Life. One does not imply the other. It ought to be said, however, that while the Anglican communion does not subscribe to the Roman conception of Purgatory, it does believe that the souls of the dead enter an "intermediate state." Here they "rest" from the temptations and troubles of this body, but still strive morally to achieve perfection. Hence, they need our prayers and we should pray for them (Prayer Book, p. 75, line 1) as we believe in still pray for us.

*The Living Church*



FIFTEENTH SUNDAY AFTER TRINITY

## GENERAL

## FINANCE

## Summer Drought

Dr. Lewis B. Franklin in reporting on summer collections states that "while collections have been below the \$156,000, which is the amount due each month, they have been unusually good for the vacation period."

Allowing one month for collection and assistance, the amount paid to September was 110% of the amount due. Eighty dioceses and districts out of 98 are in the 100% column. Alabama and Honolulu have already paid the amount due for the first year. "Some dioceses which filed expectations below the amount of their quotas seem to have good chances of reaching the higher figure," states Dr. Franklin.

## NEGRO WORK

## Dr. Patton Dies

The Rev. Dr. Robert Williams Patton, rector of the American Church Institute for Negroes, died in Charlottesville, Va., September 9th at the age of 75. He was born February 18, 1869, at "The Meadows" family plantation at Lindsay, Va., son of John Mercer Patton, one-time governor of Virginia, who served on General Jackson's staff in the Civil War, and of Sarah Church Lindsay Taylor. Patton, a descendant of James Madison and Zachary Taylor. His great-grandfather was General Hugh Mercer, an aide to General Washington.

Dr. Patton had been interested in work among Negroes ever since he was a child at "The Meadows." At the age of ten he started a school for Negro children on the plantation.

After attending private schools and Randolph Macon College, Dr. Patton studied law for a year at the University of Virginia. Graduating from the Virginia Theological Seminary in 1895, he was made a deacon that year and became a priest a year later. In 1922 the University of the South conferred upon him the degree of Doctor of Divinity.

He married Janie S. Stringfellow January 1, 1900, and they had two children. His first parish was Christ Church, Danoke, Va., and his second, St. Stephens, Wilkesburg, Pa. In 1906 Dr. Patton became secretary of the province of Virginia, and served in this position for many years. An officer of the Board of Missions and the National Council from 1906 to 1940, he was director of the American

Church Institute for Negroes from 1914 to 1940. When the war broke out he was recalled from retirement to replace his successor, the Rev. C. E. Bentley, who was called to service as a chaplain. Dr. Patton continued in active service till his death.

Dr. Patton was the author of *The Budget the Debt of the Dioceses, An Inspiring Record in Negro Education*, and other publications.

## Editor's Comment:

In the American Church Institute, Dr. Patton leaves a living monument which almost makes verbal praise superfluous. His fine Christian spirit found expression in practical action to provide his Colored fellowmen with the means of livelihood and mental enrichment. His Lord's words, "Inasmuch as ye have done it unto the least of these . . ." are for him a promise of eternal joy.

## NATIONAL COUNCIL

Rev. C. W. Jones Field Officer  
For First and Second Provinces

The Rev. Clarence W. Jones, for the past eight years rector of the Church of the Holy Cross, Troy, N. Y., on September 1st joined the staff of the National Council as a field officer. While in Troy Fr. Jones was headmaster of the Mary Warren School, the only choir school for girls in the Episcopal Church. It is 100 years old, and is known to musicians through the fact that the original Tucker Hymnal was compiled for it by the Rev.



FR. JONES: Field Officer for First and Second Provinces.

John Ireland Tucker, first rector, and headmaster.

Fr. Jones has been active in diocesan and community affairs, his offices including that of chairman of the Department of Christian Social Relations of the diocese of Albany; chairman of the diocesan Department of Promotion; diocesan chairman of Forward in Service; editor of the Albany diocesan edition of *Forth*; chaplain of the Episcopal Church Home, Troy, and a member of its board; member of the Committee on Christian Social Relations of the second province; assistant secretary of the diocese of Albany. He has been a delegate to the provincial synod a number of times, and was in charge of publicity for the diocese of Albany at the last General Convention.

Born in Albany in 1900, Fr. Jones attended the public schools in Schenectady, the Columbia University School of Business, New York City, King's University, Halifax, and the General Theological Seminary. He was ordained deacon in 1928, priest in 1929. His first work was as curate at the Church of the Holy Trinity, New York City. Then successively he was rector of St. Mark's, Lake Luzerne, N. Y.; St. John's, Delhi, N. Y.; and missionary in charge of associated missions including Grace Church, Stamford; St. Peter's, Hobart; and St. Paul's, Bloomville, all in New York state.

Fr. Jones is married and has a son and a daughter. His area of work in his new post will include the first and second provinces.

## V-DAY

## Plans for Church Services

In order that the day of victory in Europe may be a day of true thanksgiving and not one of pagan revelry, the Church in many dioceses has announced a program of worship for that occasion.

In his call for the observance of this day, Bishop Perry of Rhode Island writes, "Whether or not this will be accompanied by the decisive defeat of the enemy in Asia also, the event of V-Day, for which our armed forces across the Atlantic have so bravely fought, and for which we have so earnestly prayed, should be made the immediate occasion for thanksgiving to God by the Christian people of America."

The Bishop asks that the clergy of the diocese at once prepare for services to be held as soon as announcement is received of the cessation of hostilities, and suggests that in every parish and mission on the two successive days following the receipt of the news, there be a celebration



of the Holy Eucharist at an early hour, to be followed by public services of penitence, thanksgiving and special commemoration of those who have laid down their lives in the service of their country.

A special form of worship, set forth by the Bishop for use in the diocese of Rhode Island, is being distributed to the parishes and missions. The service is arranged for permissive use, and may be revised for each congregation by the rector.

"Here at the Cathedral," states the *Record* of the Cathedral of St. John; in Providence, R. I., "many of us gathered at noon to pray for the success of the Invasion and for God's protection of the men engaged in it. Despite heavy casualties in Europe, it would seem that our prayers have been answered, and that in the near future we shall have the joy of giving thanks for the cessation of hostilities upon the European front. . . .

"Here at the Cathedral of St. John we shall have a celebration of the Holy Communion at 10 o'clock in the morning, immediately following the announcement of the news of victory. The same evening we shall have a Service of Thanksgiving at 8 o'clock. Every member of our congregation is asked to make a mental (or written) note of these services and plan to be present at both of them if possible."

Bishop Budlong of Connecticut has written to each of his clergy officially recommending that plans be made long in advance for celebrations of the Holy Communion and other special services to be held promptly when the announcement arrives that the Axis forces in Europe have surrendered.

"We shall want to thank our Heavenly Father for the end of this portion of a terrible war. We shall pray for His guidance to be vouchsafed to those to whom will be entrusted the problems of establishing a peace of such a quality that it will endure in a world of free men.

"Especially shall we ask His presence and strength for our forces who are fighting the Japanese and pray for an early and victorious end of hostilities."

#### WESTERN PLANS

"We believe that V-Day should be an occasion of thanksgiving, prayers, and dedication," declared Archdeacon W. F. Bulkley of Utah, who is organizing the movement for the religious observance of that day in Salt Lake City.

"All should rededicate themselves to the unfinished task of building a sane and lasting peace, with the churches taking an active part," he said.

Members of the Episcopal Church will join with Latter-Day Saints, Methodists, Roman Catholics, Jews, and many others in the program of daytime services and a large patriotic and religious mass-meeting the night of V-Day, in Salt Lake City.

In order that it may be a day of dedication in the state, rather than a pagan holiday, churches in Oregon are preparing for the observation of V-Day. Bishop Dagwell is chairman of the committee of the Oregon Council of Churches which is making plans for this observance. Letters have been written to the 1,000 clergymen

in Oregon calling upon them to keep the churches open for private devotions and to unite with other churches in the community in public services appropriate to the occasion, and urging them to cooperate with civil authorities and industrial groups.

Copies of the special form of service prepared by the Federal Council of Churches have been mailed also. This provides for prayers of thanksgiving, of intercession, of dedication, and of remembrance. Two addresses are planned in each community.

In Portland, the Bishop is chairman of the committee arranging for the celebration at Victory center, in cooperation with Protestant, Roman Catholic, and Jewish clergy, and laymen representing all faiths and civic groups.

## THE PEACE

### Interchurch Commission Named By Federal Council

A commission of 25 prominent Christian leaders, headed by Dr. Walter Marshall Horton, professor of Theology, Oberlin College, has been created to study the basic problem of the peace strategy of the Churches and report its findings to the "peace conference" at Cleveland, January 16th to 19th.

Announcement of the personnel of the Commission was made by the Federal Council of Churches' Commission on a Just and Durable Peace, under whose auspices between 350 and 400 non-Roman church leaders will attend the Cleveland conference.

The study commission, one of two to be named to prepare findings and recommendations in advance to facilitate the work of the Cleveland conference, will consider an eight point agenda and complete its work by December 15th. The eight points are:

1. An effort to define the aspects of the Christian faith relative to the problems of peace.
2. A discussion of the continued witness of the Christian Church concerning world order regardless of day-by-day developments of secular governments.
3. Considerations involved in support or non-support of intermediate procedures which fall short of the long range ends to which the Churches generally are committed.
4. The place of the Churches in influencing public opinion and the methods that appropriately may be used by the Churches in this respect.
5. An examination of the obstacles in the way of the achievement of a just and durable peace in terms of the attitudes of Christians, taking into account as far as possible psychological factors, with suggestions for meeting the situation.
6. The psychological and cultural factors as they are related to our Christian faith which are involved in the reconstituting of Europe (Germany) and the Far East (Japan) after the war.
7. How concretely can the world mission of the church be made a contributing factor in the achievement of world order?

8. Steps that might be taken to strengthen the purpose of Christians to insure postwar collaboration on the part of the United States.

Another study commission is being formed to appraise the international situation and such developments as the Dumbarton Oaks, Teheran, Moscow, and other conferences in the light of the Churchmen's approach to a peace based on spiritual principles. These are embodied in the Guiding Principles approved by the first Church peace conference held three years ago at Delaware, Ohio, and the Six Pillars of Peace promulgated by the Commission on a Just and Durable Peace.

Other members of the Peace Strategy Commission are:

Prof. Elmer J. Arndt, professor, Philosophy of Religion, Eden Theological Seminary, Wellesboro, Mo.; Dr. Conrad Bergendoff, president, Augustana College and Theological Seminary, Rock Island, Ill.; Dr. Rufus D. Bowman, president, Bethany Biblical Seminary, Oak Park, Chicago, Ill.; Mrs. H. R. Chamberlin, member, World's Committee of YWCA, Toledo, O.; Bishop Ralph S. Cushman, Methodist, St. Paul, Minn.; Bishop Arthur R. Clippinger, United Brethren in Christ, Dayton, Ohio; Dr. Charles W. Gilkey, dean of the Divinity School, University of Chicago, Ill.; Dr. L. W. Goebel, president of the Evangelical and Reformed Church, Chicago, Ill.; Dr. Georgia Harkness, professor of Applied Theology, Garrett Biblical Institute, Evanston, Ill.; Dr. Harold J. Heininger, president, Evangelical Theological Seminary, Naperville, Ill.; Rev. William H. Hudnut, jr., pastor, First Presbyterian Church, Springfield, Ill.; Dr. John Hutchinson, managing editor, *The Christian Century*, Chicago, Ill.; Rev. J. H. Jackson, pastor, Olivet Baptist Church, Chicago, Ill.; Dr. William G. Katz, dean of Law School, University of Chicago, Chicago, Ill.; Dr. William B. Matthews, chairman, Northern Baptist Christian Council on Social Progress, DePaul University, Greencastle, Ind.; Dr. Charles Clayton Morrison, editor, *The Christian Century*, Chicago, Ill.; Prof. Richard Oudersluys, lecturer in New Testament Greek and Exegesis, Western Theological Seminary, Holland, Mich.; Dr. Albert W. Palmer, president, Chicago Theological Seminary, Chicago, Ill.; Dr. Henry F. Rall, professor of Systematic Theology, Garrett Biblical Institute, Chicago, Ill.; Dr. W. W. Sweet, professor of Church History, University of Chicago, Chicago, Ill.; Dr. Ernest Trice Thompson, professor of Church History, Union Theological Seminary, Richmond, Va.; Dr. Ernest Fremont Tittle, pastor, First Methodist Church, Evanston, Ill.; Dr. Charles J. Turck, president, William J. Walls, African Methodist Episcopal Macalester College, St. Paul, Minn.; Bishop Zion Church, Chicago, Ill.

## METHODISTS

### Youth Fellowship Reaffirms Anti-War Stand

Reaffirming its anti-war resolution of two years ago, the Methodist Youth Fellowship, at its second national convocation at College Camp, Wis., requested the Methodist Church not to "officially endorse, support, or participate in war."

The resolution was unanimously and enthusiastically endorsed by almost 1,000 young people in attendance at the convocation, including some in the uniform of the armed forces, some who were conscientious objectors, and some who were defense workers.

Last April, the General Conference of the Methodist Church at Kansas City, Mo., adopted a resolution in support of the present war effort, and later approved unanimously a separate resolution that condemned all war.



## ARMED FORCES

### Chaplain Johnstone Beech Seriously Wounded

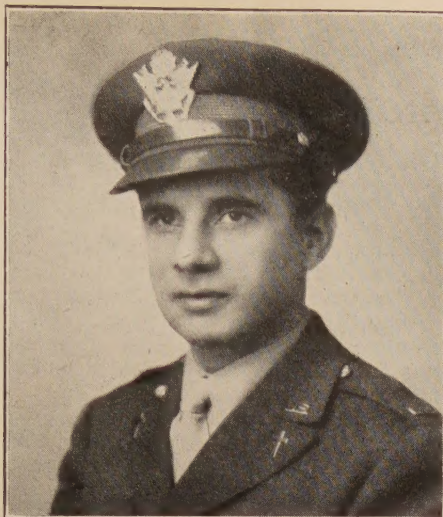
Word has come that Chaplain Johnstone Beech, rector of St. Paul's Memorial Church, Stapleton, Staten Island, N. Y., on leave with the Army, has been seriously wounded. He has been flown from France, where he was wounded early in August, to a hospital in England. Although at first he was not expected to live, he is now reported that he will recover. Chaplain Beech, who resides in St. Paul's rectory on Staten Island, has received a letter from the chaplain since he was wounded.

Chaplain Beech has been in the Army since October, 1942. He took the chaplains' training course at Harvard University and then went to Camp Wheeler, Ga. He was sent to Iceland in June, 1943. After a little more than two months there, he was assigned to duty in England. Chaplain Beech attended the Divinity School of the University of Chicago and the Philadelphia Divinity School. He had charge of a mission at Foxburg, Pa., after ordination to the diaconate in 1927. He was ordained a priest the following year and went to St. Peter's Church, Morrisville, N. J., as assistant rector. In December, 1932, he became rector of the Church of the Advocate, New York City. In 1940, just two years before entering the Army, he was called to the rectorship of St. Paul's, in Stapleton.

### What the Committee on the Postwar Ministry is Doing

Church agencies which might otherwise approach the problem in diverse and disparate ways, have united in the Committee on the Postwar Ministry to develop a plan to enable them to keep systematically in touch with service men who are thinking of going into the ministry and point out the advantages of the ministry as a vocation to others. The Committee, established in action of the National Council, is made up of members representing agencies most concerned with this problem. The members appointed included: the Presiding Bishop, chairman; the Very Rev. Hughell Brooks, representing the Joint Commission on Theological Education; the Rev. Allen D. Kelley, then secretary of the National Council's Division of College Work, who has since been made president of Seabury-Western Seminary; Donald M. Wright (alternate for Lt. Comdr. Glenn, who has gone to sea), Church Society for College Work; and the Rev. Almon R. Cooper of the Division of Christian Social Relations of the National Council; Bishop Gibson of Southern Ohio, representing the Army and Navy Commission; and the Rev. Raymond Cunningham of the Society for the Increase of the Ministry.

As a first step in the Committee's program the Church Society for College Work has distributed copies of the book, "A Letter to Service Men on the Christian Ministry," written by the Rev.



CHAPLAIN BEECH: Reported recovering from wounds received in France.

Sherman E. Johnson. (L.C., August 27th). It was planned to have the committee establish a central bureau of registration for men recommended to it by the Army and Navy Commission, chaplains, and other clergymen or agencies.

A statement has been prepared and sent, along with a letter from the Presiding Bishop, and booklets, to bishops, priests, and chaplains, pointing out the chaplains' responsibility for helping the right kind of men in the service to enter the ministry after the war, suggesting minimum standards which the chaplain should apply to screen out the undesirables or misfits, and also suggesting some concrete steps the men should take—particularly the fact that the Committee on the Postwar Ministry is a good adviser—when they are not sure exactly how to proceed.

The Committee also decided to write to the deans of Episcopal seminaries asking them to set aside guest rooms for service men going through town who might want to visit a seminary to help evaluate themselves and talk things over quietly with those who know about the Church. The answers received from the dean show great interest and a desire to cooperate with the Committee. The Committee is already in touch with several service men who have been referred to it. From time to time additional literature and letters will be sent to these young men to help maintain contact until the end of the war.

### Bishop Page in Louisiana For Unusual Confirmation

Bishop Page of Northern Michigan, who holds the distinction of having served as a chaplain in World War I and World War II, confirmed a class of 31 officers, enlisted men, and Army wives in the special troop chapel, 84th Infantry Division, Camp Claiborne, La., on the evening of August 23d. The service was arranged by the division chaplain, Maj. Kenneth M. Sowers, who had served earlier in his Army career with Bishop Page. The Bishop was on the staff of the

Army Chaplains' School at Harvard University when he was elected to the episcopate.

One of the acolytes assisting in the service was a Kent School student, John Roosema, whose father, Col. John S. Roosema, was one of the Confirmation candidates from the 84th Division presented by Chaplain Sowers.

Among the uniformed women candidates presented were a Red Cross worker whose husband is serving overseas and a Colored WAC. Clergy participating in the service and presenting candidates, in addition to Chaplain Sowers, were Lt. Col. Edgar F. Siegfriedt, post chaplain at Camp Claiborne; Capt. Arthur B. Cope, regimental chaplain, 343d Infantry Regiment, Camp Livingston, La.; 1st Lt. Joseph Williams, Camp Claiborne; and the Rev. Leslie L. Fairfield, assistant for Army Work, St. James', Alexandria, La.

At the close of the service an informal reception for the Bishop and confirmands was held in the non-coms' club adjacent to the chapel. Members of the 84th Division's chapter of the Brotherhood of St. Andrew, the director of which is Maj. Gen. A. R. Bolling, division commander, assisted with the service and reception arrangements.

### Camel Barn Into Chapel

A resourceful Navy chaplain has converted a camel barn into an attractive chapel. He reports about it to the Army and Navy Commission, saying that "Services up to this time were held in our mess hall with all the attendant racket from the galley and great open spaces that made it almost impossible not only to set up an inspiring chapel but to create a worshipful atmosphere. Apart from the barracks and mess hall was a separate building that was built for a camel barn. The iron mangers were still secured to the bulkheads, the feed bins evident under the mangers. Iron rings in the bulkheads showed where the Arabs had moored their ships of the desert fore and aft when the 'ships' got temperamental and tried to set up a squall.

"Permission was granted us (my Roman Catholic colleague and me) to try to turn this stinking, dirty barn into a place of worship. A work crew cleaned the place thoroughly, then some volunteers painted it, light grey from the deck, seven feet up, and the overhead and rest of the bulkheads flat white. A simple but impressive altar with canopy was moved in and set up at one end. One of our artists painted us an altar piece on the heavy Navy canvas that is used for sailors' hammocks. For paint he used ordinary household paint. The painting is seven feet high and 42 inches across, and depicts Our Lord with hand upraised in blessing emerging out of storm clouds. In the foreground we see a patrol craft battling heavy seas with a ship of the line in the background. It is a masterpiece and symbolically portrays the blessing of God upon all who go down to the sea in ships. A prayer desk, communion rail that will receive ten men, a lectern, portable organ and benches com-



plete our furnishings. An altar cross and candlesticks and brass shell casings for vases complete our altar appointments. With the use of colors, linens and my silver communion set we believe we have created one of the most beautiful places of worship in all north Africa, barring none.

"This is reflected in the steadily increasing attendance at both Protestant and Roman services."

## Chaplain Meets Japanese Churchmen

Chaplain Frank L. Titus, a major in the United States Army and assistant division chaplain, is believed to be the only chaplain of the Episcopal Church with United States forces at Saipan. He was rector of Emmanuel Church, Little Falls, N. Y., before entering the service.

Writing to the National Council, Chaplain Titus tells of meeting two communicants of the Nippon Sei Kokwai, whom he describes as "excellent young people who had attended our Church school in Kyoto and were confirmed by Bishop Nichols." "I believe," Chaplain Titus says, "that this is the first time there has been direct contact by the Anglican Church with its communicants in Japan by a priest from the outside. They seemed overjoyed to meet me and they talked very freely. They seemed to have none of the stolid Japanese characteristics. I believe the school training and Church teaching is responsible. I hope to celebrate the Holy Communion for them soon. During our conversation I told them of the interest of the Christian world in our fellow Christians in Japan and especially of the deep interest of Anglicans in the Church people. They responded very graciously. It is upon such ones that we can hope for a new order to be built in Nippon."

The story of Chaplain Titus' celebration of the Holy Communion in the front lines on Saipan June 26th appeared in the July 30th issue of THE LIVING CHURCH.

## Chaplain F. B. Sayre Returns

Chaplain Francis B. Sayre, who has served for nearly two years on a cruiser that took part in most of the major engagements in the Pacific theater of war, preached in Christ Church, Cambridge, on the evening of September 10th, thus returning to the parish where he had served before his enlistment. Chaplain Sayre is a son of the former Governor-General of the Philippine Islands and a grandson of the late President Wilson.

## A Soldier's Dedication

A prayer folder entitled "A Soldier's Dedication," compiled by three chaplains for the use of Churchmen in the Army, was printed privately for the men at Camp Gordan, Ga. Chaplain John S. Baldwin, who is stationed at that camp, reports that copies were wanted by other chaplains and by parish priests. The folder contains suggestions for prayers the sol-

dier may say every morning, every night, and on Sundays. They may be obtained from the Holy Cross Press, West Park, N. Y., for one cent apiece.

## PACIFISTS

### Demobilization of C. O.'s May Begin by Year's End

Release of conscientious objectors in Civilian Public Service camps may begin by the end of this year, according to Friends Civilian Public Service, which is already obtaining data from its camps and units to determine the order of demobilization.

Present plans are based on termination of the war in Europe within two or three months, and the defeat of Japan eight or nine months thereafter.

The Quakers have suggested to all CPS men that the period of demobilization "may provide just time enough in which hundreds of men, dedicated to peaceful ways, can provide light for others, who will seek peaceful ways in the dark years ahead."

"There can start now," Friends officials said, "what will never stop later—reform movements and new programs, inspired by CPS men in the fields of education, race relations, social service, rural life, prison work, conservation, industrial relations, coöperatives, and the ministry."

## JAPANESE-AMERICANS

### "The Lord Has Sent Me"

By HEWITT B. VINNEDGE

★ The Rev. Hiram Hisanori Kano enrolled at the beginning of the summer session as a student at Nashotah House, after his release on parole from a camp at Santa Fe, N. M., where he had been held in protective custody. Fr. Kano will be remembered as the Japanese priest in Western Nebraska whom the Department of Justice took into custody shortly after the outbreak of hostilities with Japan. He has since been given a clean "bill of health," and there is no suspicion of a charge against him.

For a time he was detained at Camp McCoy, Wis., thereafter at Camp Livingstone, La., and finally at Santa Fe. His fellow guests of the United States at all three places were men of Japanese birth (as well as a few Nisei), whom the government thought it best to hold for examination or for mutual safety. Anyone acquainted with Fr. Kano knows that his time would be put to good use, whether in a confinement camp or elsewhere. With his boundless energy, his love of souls, and his social consciousness he plunged into a program of great activity in all three camps. He celebrated the Holy Communion, conducted services of Morning and Evening Prayer, preached the Gospel of his Lord, and baptized a few converts. Usually his services were attended by 100 to 125 persons. Fr. Kano organized educational programs at both Santa Fe and Camp Livingstone. The curriculum in-

cluded such diverse subjects as painting, manual training, carving, sculpture, mathematics, English, Spanish, botany, zoology and nature study. His own teaching was largely in the last three subjects, in which he was well qualified because of his own scientific training at the Imperial University of Tokyo and the University of Nebraska. He has earned academic degrees from both of these universities.

## CONVERSION

It was as a student in Tokyo that Kano became Christian. There, at the age of 19, he came into contact with a missionary of the Dutch Reformed Church and was by him converted and baptized. It is a source of much gratification to him that, although his had not been a Christian family, today his brother, Viscount Hisaakira Kano, and his five sisters are all Christians. Mrs. Kano's family had become Christian also, one sister being a member of the Roman Catholic Order of the Sacred Heart, teaching English and Bible in a Roman Catholic school in Tokyo.

Shortly after his graduation from the Imperial University, the young Hiram Kano came to America with the intention of remaining permanently, and here he has been for 27 years. He went directly to Nebraska because his father had been a friend of that state's distinguished citizen, William Jennings Bryan, the "Great Commoner."

Mrs. Kano had attended an Episcopal school in Tokyo. This, with other influences, led to his interest in the Episcopal Church. In due time he was confirmed by Bishop Beecher of Western Nebraska and not long after began reading for Holy Orders. After several years in the diaconate, he was ordered priest.

## WORK IN NEBRASKA

In the Platte valley of Nebraska there are hundreds of Japanese families engaged in agricultural work. Among them is Fr. Kano. He has for many years been an indefatigable missionary. Because of his work there are now hundreds of Christians among them, all members of the Episcopal Church. His own two children (one a recent graduate of college and one of high school) have been active in the lay work of the Church among their people.

Fr. Kano looks back with a spirit of thankfulness to all his 27 years of active life in this country. "The Lord has sent me to every place I have gone," he said recently. "Especially He sent me to those camps in Wisconsin and Louisiana and New Mexico, so that I might preach the Gospel to hundreds who had never heard it." He speaks winningly and convincingly of the enjoyment of those months of custody because of the opportunity which they presented. And now he speaks with great satisfaction of what he terms the privilege of being at Nashotah House. He likes the fellowship and the contacts and the opportunities for further study. "The peace program," says Fr. Kano, "will need an increasingly well trained ministry; and I am glad to have the chance to better my training, to take whatever part the Lord may assign me in that program."



## FRANCE

### Holy Trinity Cathedral, Paris, Reopened for Public Worship

Word has been received from Col. Clair Irish of the U. S. Army that the Cathedral Church of the Holy Trinity, Paris, was reopened for public worship Sunday, September 3d, the first service having been a celebration of the Holy Communion at 7 A.M. There was a second celebration at 10:45, Lt. Col. Edwin R. Carter, jr., rector of St. Luke's Church, Richmond, Va., and now chaplain with the U. S. Army abroad, having been the celebrant at both services.

Lawrence Whipp, organist of the Cathedral, had been released from the German concentration camp where he had been a prisoner for 11 months and was on hand to greet Fr. Carter and Col. Irish when they arrived. Mr. Whipp, according to Colonel Irish, has done magnificent work in protecting the church property, and neither Holy Trinity nor St. Luke's Student Center and Chapel has suffered any damage. None of the equipment has been lost at either church, and even the Prayer Books, hymnals, and kneeling stools were in their proper places.

Colonel Irish remained on in Paris for a year after the invasion and was the pastor of Holy Trinity's vestrymen to leave.

He reentered Paris with the American troops and was the first Anglican to receive the Blessed Sacrament in Paris since June, 1940, there having been no American or British priests in France since the German invasion.

During all this time, except for the time he was in the concentration camp, Mr. Whipp has read Morning Prayer each Sunday, has baptized, buried the dead, read sermons, and carried out most of the functions of a parish priest, but of course there have been no celebrations of the Holy Communion during those four years.

Sunday, September 3d, having been the fifth anniversary of the declaration of war, it was with thankful hearts that a large number of American and British residents gathered at the Cathedral to participate in the two Eucharists of Thanksgiving. Mr. Whipp had arranged for an excellent quartet to sing the service, the high altar was beautiful with flowers and candles, and as one of the old parishioners said after the early service, "Everybody feels that the Cathedral has been reconsecrated."

It is the desire of Lt. Gen. John C. H. Lee, deputy theater commander, that the schedule of services held in the cathedral prior to June, 1940, be reestablished, and that in addition to these, a general service for U. S. troops be held there each Sunday. Episcopal chaplains attached to his headquarters will be responsible for all

services and ministrations, in full cooperation with Mr. Whipp, until such time as a civilian priest is sent from the United States to carry on the work.

## ENGLAND

### Archbishop of Canterbury Reminds Britons of Pacific Obligations

England's observance of its National Day of Prayer was marked by a warning from the Archbishop of Canterbury that when the war in Europe ends, "our next duty will be to fulfill our obligations to our American and Chinese Allies" in the Pacific.

"No statesman can ensure peace in a world where men as individuals and as citizens are selfish in outlook and grasping in their conduct," the Archbishop declared in an address at St. Paul's Cathedral. "Let us remember that when the European war is over, war in the Pacific is likely still to claim our efforts. Our next duty will be to fulfill our obligations to our American and Chinese Allies."

Churches were crowded, many to overflowing, in observance of the Day of Prayer. King George and Queen Elizabeth attended divine services at a small country church.

Almost without exception, sermons dwelt on the necessity for finding means of ensuring a righteous peace in the postwar world.

### Pension Board Statement

The Annual Report of the Church of England Pension Board states that the Board "is actively engaged in considering a new scheme of pensions for the clergy and their families, but it is impossible to make a full statement at the moment as the Board is still awaiting a report from the actuary on the data submitted to him. It can, however, be stated that it is hoped to have an all-embracing scheme with a single payment and some improvement in the rate of pension both for the clergy and for their dependents, and there will be no pension charges on benefices in the new scheme." The report states that during 1943, 97 retirement pensions and disability pensions were awarded to compulsory contributors, and that at the end of 1943 2,206 pensions and grants were in payment.

## IRELAND

### Reports Trend Toward Reconciliation

Progress toward reconciliation of Roman Catholics and the Church of Ireland is being made in Ireland, according to the *Catholic Herald* in London.

As "one more token of that trend," the *Herald* cited a recent Rural Week observance at Kilkenny, which was sponsored by a Roman Catholic organization and attended by Bishop Phair of Os-

### BRITISH CHURCH STATISTICS

(Quoted by the British Information Service from the *Christian Year Book*, 1943, published by the Student Christian Movement Press.)

	Members	Ministry and Clergy
*Church of England .....	3,388,859 (electoral roll)	12,556
Church in Wales .....	196,389	981
Church in Ireland .....	490,504 (census figure)	1,053
Episcopal Church in Scotland .....	61,583	316
*Roman Catholic—England and Wales .....	1,975,489 (adult population)	5,839
Ireland .....	2,593,294 (adult population)	4,280
Church of Scotland .....	1,278,297	3,051
United Free Church of Scotland .....	23,375	82
Presbyterian Church in Ireland .....	118,203	570
Society of Friends .....	20,153	—
Salvation Army .....	(not given)	6,606 (senior officers)
Brethren .....	80,000	—
FREE CHURCHES		
Methodist .....	797,706	4,680
Independent Methodist .....	10,388	—
Wesleyan Reform Union .....	12,405	30
Baptist .....	382,337	2,101
Congregational .....	416,442	2,864
Presbyterian Church of England .....	76,815	355
Presbyterian Church of Wales .....	175,036	830
Moravian .....	3,201	38
Churches of Christ .....	13,511	32
Unitarian .....	30,000	314

\*NOTE—Every effort has been made to produce accurate and up-to-date figures, but they are difficult to obtain. All such statistics must be treated with caution. The figures for different denominations are not compiled on the same basis and are therefore not strictly comparable.

[Unfortunately, the Anglican and Roman statistics include only adults, and therefore provide little indication of actual total membership.]



sory, of the Church of Ireland. Pleading for a friendlier spirit between nation and nation, Church and Church, and individual and individual, Dr. Phair expressed the desire of his coreligionists to share in the rural regeneration for which the Roman Catholic group works, the *Herald* said.

Relations between Roman Catholics and non-Romans in Ireland in the past have frequently been marked by bitter feuds.

## CHINA

### Bishop Gilman's Great Experience

In a "new" letter from Bishop Gilman of Hankow, written March 3d, he says, "I am just back from one of the great experiences of my life. At half past five o'clock last Monday morning I was up and packing my bedding in order to catch the seven o'clock school bus for the Kwangsi University, located at Liangfeng, about 20 miles south of Kweilin. I had been asked to go out there for a series of meetings to present Christianity to the students. I had not been able to prepare as well as I should have desired, but two or three of the books which I had been reading were of considerable help. I took with me the second volume of Niebuhr's *The Nature and Destiny of Man*. I found my host, Mr. Tseo Lien-hwa, waiting for me at the bus station. . . .

"There is a group of about 20 enthusiastic Christians. During the past year quite a number of students arrived from Shanghai, and there is a goodly number from Hongkong. At my first talk the hall was crammed, and I am glad to say this was true of all the four meetings. I had one extra meeting at noon when I spoke on the text, 'Where is now thy God?' Here, as in state-supported universities all over the world, the scorners say that all religion is mere superstition. I was very much pleased with the first talk and felt that the students had given me close attention. Consequently I was somewhat dashed when, after the second meeting, Mr. Tseo said that the Cantonese students could not understand me speaking in Mandarin and asked me to speak in English. So the next two nights I spoke in English and received the same attention.

#### STRUGGLE UP, SLIDE DOWN

"Riding the Fast Mail in West China," writes the Bishop, has more thrills than I ever had in America. It means sitting in the cab, watching the chauffeur and the truck struggle up two thousand foot mountains and then slide down again on the other side, only to do it again within a few minutes. . . .

In a letter from Chungking, dated April 11th, he says, "Palm Sunday was a very rainy day. I was amazed at the way in which the church was crowded with a congregation, predominately young men. . . . Although I had given much thought to the preparation of my sermon for Easter Day, I was very nervous for fear that something might cause me to fail. I was thrilled by the congregation in front of me. At first I put my hand in my

pocket to take out my watch; then I said to myself, 'No, this day say all that you wish to say about the gospel of the Resurrection.'

"On Thursday morning all the clergy here met me in Grace Church, I told them what was on my mind. Then Benjamin Yen gave a thrilling account of his fight to save the Boy Scout Movement from being swallowed up in a political movement. It was decided to organize the Standing Committee of the diocese here in Chungking. I am anxious to have someone here responsible to issue in Chinese at least a quarterly newsletter. It is reported that there are at least 400 Boone men here. A very large reception is being organized to which an invitation will be extended to all my friends through an advertisement in the newspaper.

"Late Thursday afternoon I led the missionary prayer meeting held at the house of the Salvation Army. I was overwhelmed at the commodious luxury of the house as compared with the quarters of the Bishop of Hankow. This was an American Methodist house and not so different from our former homes in Wu-Han."

#### LEAVING TSEN YI

On June 20th the Bishop wrote, "Seeing that so many have enjoyed the incidents of my travel I will take you back to Tsen Yi. I feared that it might not be so easy to get out of Tsen Yi as to get in. . . . Early in the morning came word that I could obtain a ticket and that I should be at the post office at eight o'clock to wait for the bus. I was there on time and obtained my ticket and paid the excess baggage. Noon came and I was requested to return home for lunch. It was five o'clock when the truck came in, reporting a broken front spring. I was granted the privilege of getting into the truck by the driver, but I saw that a man and his wife and many children, mostly girls, already filled the available space, so I decided to postpone my journey until the next day. Early the next morning I was on hand again. The bus came in on time with plenty of room and at 10 A.M. But again the driver said that the engine was in need of repair. A message was sent back to Tungtsz for the repair crew. They arrived at noon and after investigation, the relief bus was ordered to carry us into Kweiyang. The driver, however, refused to take us. So we waited and waited and at six-thirty, the repair bus started. I was very glad to have the two repair men with us. However, the engine purred along perfectly. We dropped down the Wu River gorge and up again without any difficulty. The driver had consented to let me out at the Quaker Rest House but in the end we overpassed it and I was just as glad, as we reached our destination at 3 A.M. In the bus I lay upon a barrel of alcohol, clasp a rubber tyre. It made a very amusing picture especially when I dropped off to sleep in that posture. When we got out of the bus, I decided that there was nothing for me to do but to sit on the step and wait for daylight. About four the night watchman woke me up to suggest that I might catch cold sleeping there.

I would have enjoyed another hour's sleep but that was gone. At five, I carried my baggage out of the post office yard, called a carrier and made my way to the Friend. I decided to make my call on Archdeacon Hwang before breakfast. I found him in much improvised condition but not very dizzy from the typhus. I heard that Mrs. Penn was leaving for Tsingcheng that morning so I hurried back but missed her. After breakfast I called on Rev. Mr. Hayward of the English Baptist Mission and carried off all the interesting books that I could find in his library. Unfortunately, I fear that they will all be read before the end of June and I do not know what I shall do then. I have some grandiose ideas. If they are carried out I will report them to you.

"The last week at school was a very dreary one with rain and mist and cold every day. The government examiners paid the school a visit and were greatly pleased with the good spirit among students and teachers. One of the military instructors gave us a long tale of the troubles in the government schools, where there is always a set of rowdies to ruin the whole institution, and where the old teachers boycotted the new teachers who try to improve anything. Saturday we had a very nice Closing Exercise in spite of the rain. . . .

"While rejoicing in the news of the successful opening of the second front and the virtual completion of the campaign in North Burma, we are holding our breath over the very, very decisive battle which is raging at Changsha. I am waiting anxiously to know just where the Rev. Newton Liu is at present.

"Mrs. James Yang has consented to accept appointment as my secretary and with her assistance I hope to keep in close touch with all the clergy as I have during the past year through my English letters."

Another letter, written June 30th, reads, "My sister . . . persists in dating her letters Sunday evening, which makes it difficult for me to know whether the lilacs bloom in April or May. . . .

"Every day I clamber down our road about four stories and then up three to my garden. The sweet corn has been a failure but we have enjoyed the lettuce of which I have eaten more this year than for many a long year. . . .

"I have just sent a distress call in Latin to Quentin Hwang to see if he can find me some books in any language for me to read; as I have just about finished those from Rev. Mr. Hayward. . . .

"The students are in the throes of the government examination, which is being held in the Magistrate's office, where the supervisors sit up on a platform and the devil helps the hindmost.

#### SCOURGING OF HUNAN

"All day long my mind is on Hunan and our people there. . . . It is a terrible tragedy that help for China did not arrive in time to prevent the unnecessary scourging of this part of China. One wonders how far it will go. I hope that my winter underwear reaches me before the Japanese. . . .

"Fr. Wood is somewhat restless in



...ing and would like to get nearer to  
...han. As a matter of fact, Kunming  
...be much nearer than any other place;  
...I imagine that when we can go to  
...han, he could get an airplane ride from  
...ing without any trouble whereas to  
...by boat or railway will be a jam for  
...or three years.

Dr. Logan Roots has given Fr.  
...se's drugs a boost so that they may  
...e along some day.

Mrs. Coo continues to have more  
...sts than she can handle. She and the  
...ngs in Chungking are just too over-  
...dened with guests as still more the  
...ens, while many have nothing what-  
...r to do."

The latest letter, written in July, de-  
...bes his life in Kweichow province.  
...st Sunday I went down to the city for  
...service. On the way I met a black  
...a driving a truck and there were many  
...er trucks driven by men from his coun-

#### NEWTON LIU SAFE

I have heard through Mr. Allen that  
...Newton Liu is safely in Chuanhsien where  
...Middle School used to be. Friday I  
...s surprised on opening my door to dis-  
...ter Bishop Stevens there. He was out  
...pecting for a refuge for himself and  
...c Hague. He was quite pleased with  
...situation and they may come out for  
...summer. This will please me as they  
...both chess players. I can beat the one  
...the other can beat me.

Last night was a great day for Boone,  
...the brass band returned in strength.  
...eral of the boys can play so that a  
...all pandemonium broke loose to cele-  
...te the arrival of fifteen instruments  
...ich Mr. Higgins had carried to the  
...lege. I think that this will go a long  
...y to making Mr. Kemp happy. All the  
...dents like his 'Burma Road' and 'On  
...Banks of the Yangtze' and so do I. . . .  
...One might say that I was having a  
...m in the penitentiary, as I am living  
...a stone floor, the windows are barred.  
...m allowed only religious books and get  
...exercise breaking-up rock. This morn-

I succeeded in breaking the handle  
...ich will give me a chance to do garden-  
...tomorrow instead of road making.

The first copy of the WASC bulletin  
...ne to us this week. Both Mr. Kemp and  
...enjoyed it immensely because it gave  
...a very vivid picture of the battle of  
...engyang and the Siang River. It begins  
...look as though this campaign into  
...man will be even more costly for the  
...panese than all the rest. It is, of course,  
...the most costly for the Chinese as well as  
...all the missionaries in that region.

All of the missionaries have been  
...acuated from Kweilin and the Hunan  
...gion. . . .

Near the city there is a peach orchard  
...ich allows all comers to eat all the  
...aches they wish. These red peaches are  
...d quite cheaply and we have a large  
...mber out in the courtyard drying for  
...nter use. Last year there were prac-  
...ally no peaches so that there is a very  
...avy crop this year. It is very sad that  
...cannot get hold of my canning machines  
...d the cans with it."

## NORWAY

### Fifteen Percent Clergy Arrested or Exiled

Fifteen percent of Norway's Lutheran  
clergymen have been arrested or banished  
since the German occupation, according to  
a report received in Stockholm. Many of  
the arrests and banishments are the out-  
come of recent efforts to stifle church  
opposition.

Reliable sources state that the Germans  
are planning to concentrate all arrested  
clergymen in one internment camp, pre-  
sumably to prevent them from influencing  
other political prisoners. Exiled ministers  
are under constant police surveillance, the  
report states.

One interned minister, Pastor Bjoeness-  
Jacobsen, of Hvaler, has meanwhile been  
released from the Grini concentration  
camp under unusual circumstances. The  
story is that fishermen in Hvaler helped  
to rescue a German general from a  
wrecked plane, and were asked by Joseph  
Terboven, German commissioner, what  
they would like by way of reward. Their  
answer was to ask for the release of Pas-  
tor Bjoeness. The request was granted,  
but the clergyman was immediately dis-  
missed from his post in Hvaler and de-  
ported to Lillehammer, where three bish-  
ops and 32 ministers have preceded him.  
All pastors from the Trondheim area are  
now in Lillehammer.

## POLAND

### Priest Reveals Ravaging Of Lublin University

How the Germans—ravaged Lublin  
Catholic University, murdered its profes-  
sors and instructors, and plundered its  
valuable library was told in Lublin,  
Poland, by Fr. Joseph Kruszynski, rector  
of the university, who was held prisoner  
by the Germans for more than six months  
without any charges being preferred  
against him.

Dr. Kruszynski disclosed that in 1939,  
during the middle examination sessions at  
the school, the Germans arrested all pro-  
fessors, many of whom are still in con-  
centration camps.

They included Bishop Fulman, who  
had been sentenced to death and whose  
sentence was later commuted. The fate  
of Prof. E. S. Goral, also condemned to  
death, is still unknown.

At the same time, the university library  
was raided by the Germans and 4,500 of  
the most valuable books were transported  
to Germany. The rest of the library, in-  
cluding priceless Polish volumes, was  
burned.

"The Germans behaved in Poland,"  
Dr. Kruszynski said, "neither like con-  
querors nor colonizers, but rather as ex-  
ecutioners. Who but executioners and  
sadists could have conceived the monstrous  
joke played by the Germans at Cracow  
University?"

"All the professors there," he contin-  
ued, "were summoned to hear a lecture  
by a German professor on the subject,

'Hitlerism—Man's Real Life.' When the  
professors had assembled, a drunken  
Storm Trooper mounted the platform and  
delivered a disconnected diatribe.

"Then a detachment of soldiers marched  
into the hall and 118 professors were taken  
away. Among those who perished were  
such well known figures as Rostworowski,  
professor of international law, and Kra-  
sovski, professor of history and litera-  
ture."

Dr. Kruszynski said that he himself had  
witnessed "terrible crimes."

"When confined in Lublin castle," he  
declared, "I saw Germans on Christmas  
Day lead some prisoners into the yard.  
They shot six, two of whom were priests,  
before my own eyes."

Currently, Dr. Kruszynski said, many  
difficulties face the resumption of uni-  
versity life. He pointed out that for five  
years of the German occupation, prac-  
tically no education has been carried on,  
so that students prepared for university  
studies are not available. Nevertheless, it  
is believed that by modifying require-  
ments, about 100 or 200 students may be  
found to begin with.

Among the present faculty already as-  
sembled in Lublin are such outstanding  
figures as Professors Leon Bialkowski,  
medieval history, Meszylaw Poplawski,  
ancient Greek and Roman culture; Alex-  
ander Kossowski, Polish history; Vitali  
Klonowski, administrative law; and the  
Rev. Anton Slonkowski, canonical law.

### Create Bureau for Affairs Of Religious Creeds

The Polish Committee of National  
Liberation has created a Bureau for  
Affairs of Religious Creeds to regulate all  
religious questions arising in liberated  
Poland.

Operating under the direct supervision  
of the main committee, the Bureau will be  
in charge of such problems as Church re-  
construction and the registration of Church  
property stolen and ruined by the Ger-  
mans during their occupation of Poland.

## JAPAN

### Mission Boards Make Plans For Resuming Work

Creation of a Committee on Coöpera-  
tion in Japan, to study methods of estab-  
lishing contact with the Church of Christ  
in Japan after the war's termination, is  
being considered by 20 foreign mission  
boards affiliated with the Foreign Missions  
Conference of North America.

The proposed committee will consist of  
representatives from Churches which be-  
fore the war carried on mission projects  
in Japan and will serve as a channel  
through which the Churches may co-  
operate in resuming relations with the  
Christian Church in Japan.

A number of denominational mission  
boards have already given approval to  
plans for establishment of such a com-  
mittee, according to Joe J. Mickle, asso-  
ciate secretary of the Foreign Missions  
Conference.



# Why Did This Happen to Me?

By Richardson Wright

Editor-in-Chief, *House & Garden*

SHE WAS in her middle and obviously comfortable 40's, as we could gather from her dress and the way she talked about her home and her husband. They lived in one of our best suburbs. Long before he went to war she had commenced Red Cross work. She felt it an extension of the work he did—administering a charity foundation. A good, clean job, and a good, clean man for it. He neither drank nor smoked nor was he petty about money. Well matched, their lives had flowered into blissful companionship over the 20 years they had been married.

Church-goers? Not every Sunday. Easter and Christmas Eve, of course. But then his very daily work was doing good and she had always been active in the Visiting Nurses' Association. They gave to all the local charities and even to some churches beside their own. When tragedy struck at their friends or relatives, she was among the first to call and offer help.

Two weeks had passed since she received that telegram—"killed in action"—two weeks of lying stunned, while a devoted family watched over her. Now she had come to this sequestered farm to try to plan her life ahead. Somehow she could never get beyond tomorrow and the day after that. Those who talked to her she kept asking, "Why did this happen to me?"

To the lips of countless thousands of men and women that same question springs today, as it has sprung these countless thousands of years. At first there doesn't seem to be any ready answer. However, unless we are particularly unenlightened, it is plain to see that such questioners are spiritually immature—people content to live only half-lives, people whose circumstances have nurtured the satisfaction that they are "perfectly capable of taking care of themselves." The impact of grief or reversal or abrupt frustration reveals how pitifully incapable they are.

We have to take such people, metaphorically at least, by the hand and discuss three of their words—"why," "happen" and "me." If we can make them understand about "me" and "happen," the "why," in God's good time, will explain itself.

Those who are taken from us were the centers of our worlds, however small or domestic those worlds might be. Around them our worlds have swung the orbit of the years without any pressing need to swing farther. We evolved those little worlds and were content in them. Should danger or tragedy threaten them, we make desperate demands on the Infinite.

Otherwise we scarcely give Him continued serious thought. Oh, occasionally, when sharing corporate worship in church, emotion might stir a latent religious instinct and we resolve to do something

about it, but then distractions—often most commendable distractions—dispel our resolve. Never does the divine urge overwhelm us. Never are we moved in our innermost heart. Scarcely can we be expected to grasp St. Augustine's vivid analogy, "Thou hast put salt in our mouths, that we might thirst for Thee."

It may seem unfeeling to say of such people that they are spiritually immature, but that is the plain fact. To the one person who suffers arrested mental development, there are thousands afflicted with arrested spiritual development. Nothing profoundly energizing has happened to them since Baptism or even Confirmation. Their worlds center about "me" and "mine." They never really yearn to have them center about "Thee" and "Thine."

## CHANGING FOCUS

How can their focus be changed? How can such comfortable, worthy people be roused from spiritual lethargy to a new level of awareness? How can we help set their feet on the path that leads to fellowship with the saints?

Merely singing hymns and hearing sermons cannot guarantee to supply them the vital spark, but if these do, they must make some effort of themselves to thrust open what Francis Thompson called their "clay-shuttered doors." They can only find by seeking. An urge from the center of consciousness must go forward to meet "the many-splendored thing." Let them begin by using the simplest form of prayer which harnesses inward religion with active social endeavor—the prayer of dedication. It has marvelous preventative and healing properties.

A woman of my close acquaintance has just finished an especially exacting and nauseous stretch of home nursing. Some things she was called upon to do so repelled her that she felt she never could banish them from her memory. Then each morning, before she entered the sick room, she offered the day's work to our Lord. The repellent tasks lost their fear and vivid recollections of them are already fast dimming.

Suppose these comfortable, salt-of-the-earth people who busy themselves with good works should offer them to the Divine Mercy—just the usual local good works—Red Cross, Parent-Teachers, nurses' aid. They could do better work when they grasp that their call to it comes from beyond their isolated selves and the work would mean more to them. They could render more service and still, at the end, be refreshed, like him who drank of the brook on the way. They would find that they love and serve their fellow men quite differently—without calculation, condescension or guile—when they strive to love God first.

Dedicating the day's work and its varying interests and responsibilities can be the first step in the evolution of an inner life—

the first effort to transfer the center of interest from "me" to "Thee."

When they have experienced this overshadowing of His wing, they easily pass on to asking less for themselves and more for others. The orbit of their worlds extends into illimitable space once they begin intercessory prayer. As they persist in praying for others, the moments with the Divine Companion bring a realization of their own unworthiness, coupled with the resolve to clear out the rough and petty crooked spots from their lives, that the path of their prayer may be made straight to Him and the way of His mercy to them plain.

Here was this widow, asking in a surprised, hurt tone, "Why did this happen to me, who have always tried to do the right thing, always carried my share, always taken part in all that was decent and fine, me?"

Show her that this very chastizing and bewildered grief is proof that God loves her, that she can make her work a work of His hands, that whatever good she renders, "the same shall be received of the Lord."

From dedicating her day's work to lifting up to our Lord the wants of others she need take no long step to making an oblation of her grief. She can kneel beside our Lord in Gethsemane, ready to drink the cup of bereavement, so long as He wills it. To dedicated souls the wisdom is given to know how light His burden can be.

## GOD'S PURPOSES

Midway between "why" and "happen" came "happen."

Once the inner life starts growing, we see that things don't just happen: they "proceed," as the war communiques say, "according to plan." The same Lord watches over sparrows and comforts widows in suburbs. Often His plan involves more than one person. The good Lord did not snatch away her husband leaving her desolate; she, also, was summoned to His purposes for a fuller life of service. He offers her a chance for inner growth, for richer adjustment.

He who is the same yesterday, today and tomorrow is constantly offering us a chance to be different. He who is changeless offers us change. Our spiritual advancement depends on how we accept His offering of chance and change.

When the adjustment is to sickness and ill health, He offers us a chance to exercise such qualities of humble acceptance, quickened courage and joyous patience which we never dreamed ourselves capable of.

Only suffering draws  
The inner heart of song and can elicit  
The perfumes of the soul.

When the adjustment is to the loss of a beloved one, He offers us the chance

*The Living Church*



away from that wall marked "why" find the entrance gates that lead into Heavenly City. It may require stoutly grounded faith to accept the belief that God, "according to His own purposes and grace," plans a better life of continuing service for those men from us, but when we grasp the fact that His plan also includes chance for a greater life of continuing service to those of us who are left behind, then the way to live according to His will can

creep in like an overwhelming tide. Then the communion of saints becomes a more blissful companionship than we have ever known before.

It matters little if we can plan only tomorrow and the day after; our time is in His hands. God has put His salt in our mouths and the divine thirst is with us. In our hearts He has stirred up a heavenly restlessness, so that we can never rest content until, resting in Him, we no longer need to ask, "why?"

# The Vine and the Branches

By the Rev. Robert Thomas

Rector, St. John's Church, Huntingdon, Pa.

THE INDIVIDUAL Christian life is not an independent growth. A Christian is not a plant growing on its own roots; a Christian is a branch, whose life is derivative. This is the operative truth our Lord teaches by the use of the figure of the vine and the branches. Using the same figure, He also teaches two corollary truths: namely, that a professed Christian who is not abiding in Christ is spiritually dead; and that the Christian who, abiding in Christ, bears fruit, may win the seemingly incongruous reward of divine chastening.

An individual Christian is one of the branches of a vine. The vine is Christ. The Christian religion, then, is a religion of relationship, of dependence. ". . . He abideth in me, and I in him, the same and weareth much fruit: for *apart from me ye do nothing*" (St. John 15:5). The inner-cigar-store-theologian who says, "you don't need to belong to a church to be a Christian," reveals no particular originality of thought; all he reveals is his own ignorance. He's talking about something he doesn't know anything about. If religion doesn't consist of our own efforts, as individuals, to imitate Christ's way of life. Our religion consists of a living, personal relation to Christ Himself. It is a matter not of philosophy, but of biology. We *do* need to be taught our religion. But originally we do not receive it by teaching. We are *born* into it when we are baptized. Our relation to Christ, primarily, is not that of students to a teacher, but of branches to a vine. A Christian is one who, in Holy Baptism, has been supernaturally grafted into the living vine which is Christ.

Someone who has abandoned the living relationship with Christ may object to this, and say, "But listen: I feel no different from when I used to go to Communion six months ago; furthermore I feel I'm living just as good a life." In reply we can only say whether life and death are matters of feeling, of thought, of imagination—or whether they are objective facts. For even at the physical level the latter is true. When we are asleep we don't *feel* the fact that we are alive. For all we know we may be dead. We may dream we are dead (or we may dream we are Winston Churchill). But does that make it so? Here, undoubtedly, is the real tragedy of the matter. One's feelings deceive him. He doesn't

realize what is missing. He has a vague idea he is living a good, kind, respectable life. What more is needed? Is not this the essence of Christianity?

## MEMBERSHIP IN CHRIST

The answer is no. The essence of Christianity is membership in Christ, in Christ's mystical Body, the Church. Practical virtue is the fruit, not the seed, of our religion. In their eagerness to justify their own delinquent Churchmanship, some people dwell (sometimes rather desperately) on exceptions; they love to point to the non-churchgoers who are models of virtue. But they obscure the over-all picture. Historically and universally the over-all picture plainly shows that when the practice of the Christian religion is absent or perverted, practical morality disintegrates. When people cease to be religious, they soon cease to be good. When they cease going to church, they soon cease being kind and honest. This is the rule. Exceptions only prove it.

We need only consider imperial Japan, where Christ's religion does not prevail; or Nazism, where it has been perverted. Repeatedly history has demonstrated that where there was no Christian prayer, soon there was no purity; where there was no Holy Communion, soon there was no holiness; where there was no Christian dogma, soon there was no decency; where there was no Christian faith, soon there was no freedom. Christianity is not plucked out of the air. It comes only from Jesus Christ Himself, forever alive in His holy Church. He is the vine; we are the branches.

Now, a vine is a living thing, and its branches are supposed to share its life. A fruit-bearing branch is evidence of this shared life. If a branch is fruitless, it is, for all practical purposes, no longer a branch; it is dead. "Every branch in me that beareth not fruit, he taketh it away . . .", St. John 15:2. It is one of the solemn truths of our religion that there is such a thing as the loss of one's living relationship with Christ.

From all outward appearances, what an easy thing it is to be a Christian! Easier than being a member of the country club, or a Mason, or an Elk; for in those organizations one must at least pay dues. But a Churchman—and let's be frank about it—can get away with doing practically

nothing. He can ignore the canon which requires that he worship God *every* Sunday in His Church; he can ignore the holy days and days of fasting; he can be delinquent sacramentally, financially, and morally—he can fail in all these ways and still remain a nominal "communicant."

Why? Because the visible Church is the machinery of God's mercy, not of His judgment.

## SPIRITUAL DEATH

But the easy-going Churchman errs in concluding therefore that there *is* no judgment. "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned" (St. John 15:6). There are persons once united to Christ in Holy Baptism who eventually separate themselves from Him. No outward ceremony marks this separation. But its meaning is spiritual death. Let the fair-weather-Christian remember that our Lord's life was one of devotion to duty, of self-denial, of self-sacrifice. It was a life of blood, and sweat, and tears. This is the life which endures. There is no other. This is the life we as branches must share. A priest would be faithless to his ordination vows if he failed to warn his people, lovingly but plainly, that there is such a thing as falling from grace; that while there is, on the one hand, eternal life, there is, on the other, eternal loss.

And what of the fate of that branch which, abiding in Christ, bears the fruit of Christian virtue? ". . . and every branch that beareth fruit, he cleanseth it, that it may bear more fruit" (St. John 15:2). One supposes that we, in our shortsightedness, would prefer to be told that, when we bear fruit, we will be rewarded and pampered. "Cleanseth" sounds a little disagreeable; we suspect it means chastening. And we are right.

The dictionary says *chastening* is "suffering inflicted for the purpose of reclaiming." So hell is not the chastening of God. Hell is separation from God. Hell is not punishment; it is simply eternal death. *God is not vindictive; He does not chasten His enemies. God is kind; He chastens His friends.* There is no point in purging a branch already dead. God simply permits the dead branches to follow their own chosen way—the way to spiritual death.

Sometimes we parents must punish children. Whose children? Our neighbors' children? No, our own. Why? Because we love our own children less? No, it is obviously because we love them more. And yet we, in our own childish ignorance, keep asking, Why do the righteous suffer? Why does God chasten those whom, according to all the apparent evidence, He should love the most?

Our Lord tells us why. It is that the fruit-bearing branch may bear yet more fruit. Our Heavenly Father, in the mystery of His mercy, will chasten, will purge, will cleanse us. Because, loving us, He wants us to come up to our best. Remember: it was not Satan, but God's only begotten, God's beloved Son, whom God permitted to go to the Cross. And He will let His obedient children share that Cross, so that they may also share the glory which is its fruit—the glory of eternal kinship with Jesus our Lord.



## The Tragedy of Germany

THE UNFOLDING of the hideous barbarities of Nazi Germany, climaxed by the horrors of the Maidanek murder factory at Lublin, has sickened and disheartened those who hope against hope that a place may be found for Germany in the family of nations. This development is not mere barbaric cruelty, but a new thing, best described by Nicholas Berdyaev's term, "bestialism"—"refined, conscious, rationalized, developed through reflection and through civilization." Maidanek might even be said to be the logical extreme of civilization—efficient organization utterly unaware of the significance of human life. It is the end product of the dehumanization of man.

What can be done with a nation which has so completely denied and perverted the very purposes of nations? which, instead of being the guardian of human values, has sacrificed them ruthlessly and systematically to satisfy animalistic urges for growth and power? The German nation is at present not a nation: it is a monster which has entered into and absorbed a national structure. The individual German citizen is a helpless cell in this monster pseudo-nation. Some Germans deplore this state of affairs; most passively consent to it, fearing that its destruction will involve their own; some—the Nazis—are the guiding cells of the monster, who have actively approved of and assisted in its creation.

By the "unconditional surrender" formula, the United Nations have decisively destroyed the possibility of encouraging Germans to assist in recapturing their own nationhood. But perhaps the possibility was not a strong one, since Naziism extends so widely and deeply into German national life that the Germans could hardly throw it off. "Unconditional surrender" does at least clarify a point of critical importance—that Naziism could not present any terms short of its own complete liquidation which the rest of the world would dare to accept. It is not particular policies of Naziism, but the thing itself, which must be destroyed.

But after its destruction, what shall be substituted—and how shall it be substituted? The tragedy of Germany fulfills the classical outlines of literary tragedy. A nation of great

abilities, great achievements, and great intellect, gripped by circumstances and betrayed its own tragic spiritual flaw, turned into a monstrosity. One is reminded of Shakespeare's words:

"So, oft it chanceth in particular men,  
That for some vicious mole of nature in them . . .  
Their virtues else, be they as pure as grace,  
As infinite as man may undergo,  
Shall in the general censure take corruption  
From that particular fault."

The situation of Germany now seems almost beyond redemption. There is a great deal of silly talk about "reeducation" of the German masses by representatives of the United Nations. Political ideas cannot be so easily crammed down unwilling throats, especially when it is obvious to everyone that the educators will be trying to make Germans believe these ideas for the benefit of other nations; furthermore it would be difficult to lay out a syllabus of political doctrine which would meet with the approval of both Liberal and Conservative in the United States, not to mention the Communists of Russia. No, if any "reeducation" is to take place, it must spring from within Germany, arising from the honest efforts of Germans to work out a political program to benefit Germany itself.

The redemption of Germany can be accomplished only by Germans. Yet there are many ways in which, for the own welfare, the nations of the world must play an important part in the process. First, the victors must see to it that the Germans are convinced that it will be impossible for them to challenge the rest of the world. Second, the peace settlement must not make it impossible for Germans to make a living; for this would be giving ammunition to the parties of desperation and cutting the ground from under the parties of moderation and international coöperation. Third, those directly responsible for crimes against humanity must be brought to justice.

Are there Germans who can bring forward a program of international coöperation? Unquestionably, there are some. But can they win support from the German masses as a whole? That is a question which can be answered only after a period of years. Naziism has deep roots in German national habit of thinking; it has ruled the German educational field for many years. But, after its initial successes, it has led the German people through the saddest years of their history to an imminent crushing defeat. The human mind is a very adaptable instrument, and what once seemed good to it can be very quickly rejected when it turns out to be not so good. Many revolutionary programs flourish in a contrary-minded educational environment, and if a democratic program offers the best hope for a satisfactory life it has a reasonable chance of acceptance in spite of the fact that Germans did not learn it in school.

There is need for almost superhuman wisdom in dealing with this pseudo-nation, which after defeat will have almost no organs of national life with which the rest of mankind is willing to deal. The peace must be a "hard" one, in the sense that it must convince the Germans that war does not pay and must not leave Germany in a stronger position than the new

### The Epistle

Sixteenth Sunday after Trinity

September 25th

"ROOTED and grounded in love." The first fruit of the Spirit is love. He helps us develop first that which we need beyond all else. Love of God and love of neighbor is a foundation necessary for an understanding of and a participation in our religion. It is our task to work and pray for love until it is a veritable bed-rock on which we are firmly grounded and on which our whole life is built. All this is but a beginning, but it is necessary that we be strongly rooted in the fundamentals of the faith in order to understand and share greater things which could never be ours if we were lacking this foundation. As we make our Communion let us pray for the increase of love, that we may be able to secure the greater knowledge and blessings that are awaiting us.



he has overrun. But it must also be a "soft" one to the  
t that it will be possible for the German people to recon-  
effective institutions of government. If this condition  
fulfilled, the intelligent (but scarcely Christian) thing  
would be to follow the advice of the French pastor who  
ated the extermination of the entire German nation.  
ing a vicious dog does not cure him of viciousness. Kind-  
mixed with severity may. If it fails to do so in the case of  
many, the tragedy of Germany will be complete.

UT during these years not only Germany will be on trial.  
The whole world is being confronted with the same  
tations as those to which Germany succumbed. It might  
be said that the historical position of Germany merely  
ned the development of a disease which is at work every-  
e. The French pastor whom we mentioned above is very  
y a Nazi—a man whose human values have been sub-  
ed by his preoccupation with the grouping of human  
s into nations. In our own country, there is a festering  
problem; there are advocates of so-called "mercy kill-  
' of abortion, of sterilization. American civilization,  
sh civilization, the civilization of every country, exhibited  
e years immediately preceding the war a preoccupation  
material values and a denial of the things of the spirit,  
adily advancing dehumanization of man.

as Berdyaev wrote in *The End of Our Time* (published  
1933): "The Renaissance began with the affirmation of  
s creative individuality; it has ended with its denial.  
without God is no longer man: that is the religious  
ing of the internal dialectic of modern history, the history  
e grandeur and of the dissipation of humanist illusions.  
riorly divided and drained of his spiritual strength, man  
mes the slave of base and unhuman influences; his soul  
akened and alien spirits take possession of him. . . . The  
who has lost God gives himself up to something formless  
inhuman, prostrates himself before material necessity."

The tragic plight of Germany today—tragic in the sense  
moral disintegration through an interior spiritual weak-  
—is a forewarning of the fate of the modern world. When  
ization first began to turn away from God, it tried to  
the values which have their only sure foundation in the  
re of God—goodness, beauty, truth, love; but these  
es, the world is finding to its cost, have no power to justify  
selves. Godless arts turn from beauty to a cult of sensa-  
and mere efficiency. Godless science is the debased hand-  
of industrial enterprise. Godless truth is only a tool,  
one to be replaced by falsehood whenever falsehood  
ore useful. Godless morality is merely refined selfishness.  
less love is a titillating emotion or a smart business tech-

During the war, there has been a turning toward God  
a reassertion of God-given values, perpetually confused  
he howls of bloodthirsty writers and cartoonists and  
tened by those who would seek to make our nation a law  
itself in world affairs. We have never undergone the  
plete abandonment of human values which characterizes  
ism, but our national grasp upon the only Source of  
es has become perilously weak. If we are not to follow  
path of Germany, the turning toward God must become  
er and wider spread.

The key to man's peace is God's will, for without God  
e is no human value able to withstand the triumphant  
s of the multiplying rat or the devouring wolf-pack.  
e itself has no meaning except as it is related to the spir-  
nature and destiny of man. Germany will not be re-

deemed until faith in God once more supplants faith in Ger-  
man blood and soil. The dehumanization of our own nation  
and the rest of the world will not be checked until we too find  
in Him the end of all our striving. Germany's disease is a  
world disease. It would not be eliminated by extirpating  
Germans, and in the process of doing so we would be turned  
into the very thing we hate. Only in a recognition of our  
common dependence on God and our joint allegiance to His  
holy sovereignty is there hope for the peace of the world.

## *The Peace Strategy Commission*

MEMBERS of the Episcopal Church will welcome the  
appointment of a Peace Strategy Commission, sub-  
sidiary to the Federal Council's Commission on a Just and  
Durable Peace, which has as the first item on its agenda "an

### A MEDITATION ON THE FACE OF CHRIST



*Courtesy, Ammidon & Co.*

O FACE sublime, so calm, so full of grace;  
So filled with strength, so utterly at peace;  
Yet in Thine eyes a look divinely sad;  
Yet in their depths the understanding mind.  
Face full of sorrow, yet untroubled and serene;  
Face lined with care yet so positively supreme—  
Supreme o'er all trials, supreme o'er every pain;  
Superb in self-control, superb in selfless love;  
Ah! As I gaze upon Thy Face divine,  
I see reflected there the character of God;

And God is Love,  
And Love is patient,  
Love is generous  
Love is humble  
Love is courteous,  
Loves takes no thought for self,  
But beareth all things,  
Endureth all things;  
Love is without guile,  
Love is sincere  
And Love never fails!

Thy Face is as a book;  
It hides no secret,  
An open book for all to read who will!  
Thine is the FACE OF GOD in human guise,  
The face of love revealed to human eyes!

ERIC O. ROBATHAN.



effort to define the aspects of the Christian faith relative to the problems of peace." The more flippant might say that it was about time the Churches investigated their own characteristic contribution to the subject; but the appointment of this commission merely represents a further step in a study which has long been going forward.

It is a very important step. All too often, Christian discussion of the order of the world takes place upon a plane of merely scientific knowledge and merely prudential ethics, so that the impression arises that Christianity, as such, has very little to contribute. It is this type of sermon which makes the layman squirm in his pew and accuse the preacher of turning the pulpit into a political platform. All too often, the Church's contribution is understood as merely a matter of moral exhortation—a moral exhortation which sometimes beclouds issues that are not primarily moral in character. For example, there is a very large group which seems to think that the Wilsonian principles of international relations are a sort of 20th-century supplement to the Bible.

Christianity's primary contribution to the problem of peace—or, to be more exact, of peaceful world order—is not moral but ontological. It has a God-given insight into the nature of God and man and the world which must be added to the data of economics, sociology, and political science before those sciences can be considered truly descriptive of reality. That oft-repeated phrase—"Let the Church be the Church"—needs further repetition when the Church investigates political problems. Let it shed upon these problems the light of the Gospel, not merely choose one of many secularly inspired programs as the most "idealistic" available.

What the Church has to proclaim is the overruling providence of God, the inevitability of His judgment, His redemptive action in Christ, His outpouring of grace through the Holy Spirit. This, the authentic note of Christian prophecy, is often strangely lacking from Christian pronouncements on the peace.

At the risk of seeming bumptious, we must express our regret that the Peace Strategy Commission includes no Anglican or Orthodox scholar. These Churches of Catholic tradition have a concept of the relation of man to God and to the world which seems to us to have much significance for the understanding of "the aspects of the Christian faith relative to the problems of peace." To have no spokesman for this viewpoint tends to make the thinking of the commission less representative, and perhaps deprives it of a possible meeting ground for its conservative and liberal elements. It is well that there be a Commission charged with a theological approach to the problems of the peace; but it is important, we think, for such a Commission to have adequate representation of all important theological positions.

## In Disguise

WHAT promptings of the devil are those which make Anglicans try to give a false picture of themselves to Churches with whom they are discussing union? In our own branch of the Church, we have busily tried to hide from the Presbyterians the fact that we believe in the priesthood and the priestly power of absolution. Some Canadian Church-people, who have apparently not followed the rocky course of our negotiations based upon an amiable deception, are using a similar technique in negotiations with the United Church of Canada.

Now, if the Church of England in Canada were negotiating with the Presbyterians, one can be certain that the Angli-

can negotiators would make a great point of their Chalcidian orthodoxy. But the United Church is characterized by doctrinal liberty. Hence, the Archbishop of Huron decided in an address to that body's General Council:

"'Correct' doctrine, and an exaggerated insistence upon 'correct' doctrine can be a great bane to the Church. [one] limitation is that we insist on the one primary doctrinal statement of the New Testament: 'I believe that Jesus is Lord.' The Apostles' Creed, so called, is the sole baptismal requirement, and is but an historical expansion of that Testament confession. . . .

"We are somewhat shy of law and regulations and external discipline. They are not the Christian ethic, and we think there lies in them the seed of a righteousness which is of the law and not of grace."

The Archbishop then informed the Council that he was expressing "the mind of the Church of England."

We certainly shall not ask the General Council of the United Church of Canada to take our word against the word of the Archbishop of Huron. We merely suggest that among its members who want to know what face the Anglican Church wears when it is not in disguise go into the nearest Anglican Church and open a copy of the Book of Common Prayer. Let them read pp. 35 to 38, especially the rubric on page 38 stating: "It is solemnly declared . . . that as in Holy Scripture doth in diverse places promise life to them that believe and declare the condemnation of them that believe not, so doth the Church, in this Confession, declare the necessity for all who would be in a state of salvation of holding fast to the Catholic Faith, and the great peril of rejecting the same."

Then, turning to page 630, they will find the ordinance to the priesthood promising, among other things, "with faithful diligence to banish and drive away all erroneous and strange doctrines."

On page 659 begin the Articles of Religion, which also go somewhat beyond the bare assertion that Jesus is Lord.

—So speaks the Canadian Prayer Book in just a few dozen passages which might be cited. The Lambeth Conference, in its appeal to all Christian people, was not quite ready to jettison the Nicene Creed, which it described as requiring "wholehearted acceptance" as the "sufficient statement of Christian faith."

Having inspected all this, what impression will the United Church have of the veracity of Anglicans? We do not question the Archbishop's sincerity in stating his personal opinions. But what is the use of beclouding the issues between the two Churches by putting forward a spokesman who does not represent his own Church's declared position?

## Afterthoughts

WE FREQUENTLY HEAR of the gruelling automobile schedules of missionaries in the open spaces of the West. But we have never heard of anything to equal the following story, from the *Lincoln Diocesan Leaflet*, of an African bicycle journey:

"Many readers will be interested to hear of the latest exploit of the Rev. Charles Roach, now Anglican civil chaplain in Baghdad, formerly an assistant curate of Boston parish church and son of the Rev. F. H. Roach, rector of Toft-with-Newton. He recently cycled into Cairo, having ridden 4,000 miles from Irkutsk. A miniature air-raid siren fixed to the crossbar provided ample protection from herds of roving elephants, and the lion encountered was passed at 13 m.p.h. without any trouble."





# BOOKS



JEAN DRYSDALE, EDITOR

## Bible Selections

**HALL LIVE ALSO:** Stephen Daye, Inc. 25.

There is a short collection of Bible selections based on the theme of eternal life. It is compiled by the editors of Stephen Daye, Inc., with the twofold purpose of presenting a part of the Bible in easily digestible form, and compiling the most important passages dealing with life in one book. In both respects the book is a success. The printing and the arrangement of the text are both excellent. The selection of Bible material shows care and discrimination. In this matter it is, of course, difficult to satisfy everyone. Some may feel the lack of any passages from the life of David, and others may feel that the servant poems might well have been included as a unit.

With the object of the book we can all sympathize. Certainly it may by its attractive appearance appeal to some who find it difficult to just sit down and read the Bible. Though it surely is not intended for publishers there is a danger that the reader may be given the impression that these are the best of the Bible and we need not bother with remainder. The modern tendency for pre-digested material, which the ordinary man can assimilate in a hurry is not always too desirable. However, if the book will inspire its readers to read the rest of the Bible—as it may do—it will have served its purpose. At least, it may still have done a valuable service in bringing some persons to a partial knowledge of the best of Holy Scripture.

NORMAN L. FOOTE.

## Lyman Beecher Lectures

**WE HAVE THIS TREASURE.** By Paul Scherer. Harpers. 212 pages (with notes). \$2.00.

A clergyman who regards preaching as a serious business, and would be alert to any means of improving his own, looks forward to the annual publication of Yale's Lyman Beecher Lectures. He need rarely be disappointed, for invariably they contain material that is helpful and suggestive. But the 1943 Lectures, given by Dr. Paul Scherer and published under the auspicious title *For We Have This Treasure* are more than suggestive. The first chapters (or lectures) are downright inspiring. (Perhaps that is why this volume was the Religious Book Club selection for July.) Dr. Scherer's long and close relationship with his Saviour illumines the pages and makes them devotional reading of high order. Clergy and laity may read them to their souls' profit, and the author gives new meaning to the path of discipleship unto the gentle Jesus who is also Lord of all. Orthodoxy is sadly lacking in the Beecher Lectures; there is for all to see, not as an objective or controversial thing, but as the

natural equipment of anyone who in humility feels that he must proclaim the Gospel of one "who for us men and for our salvation came down from heaven."

But there are always six lectures in the Beecher course. What of the other two? These contain intensely practical lessons in the craftsmanship of preaching. The complete life-story of a sermon is followed through in detail: from the searching and sometimes agonizing quest for an idea, through the process of its construction and development (both in thought and on paper), to its final delivery from the pulpit. These chapters should be assigned reading in a good homiletics course. The advice which they contain is invaluable. Dr. Scherer feels no compulsion to make it heavy, however; it is given with the light touch, with frequent sallies of humor, with occasional good-natured and witty jibes at various pulpit mannerisms. I am tempted to quote some, but there are too many good ones; and the copyright laws forbid the quotation of more than 500 words from a book under review!

Dr. Scherer would not mind, I am sure, if one were to suspect that he has found all the answers to good preaching in the letters of St. Paul. Again and again he incorporates a Pauline phrase or sentence into his text, and even uses many for subheadings in the lectures. One might think that he had culled the Epistles for anything that has any bearing on the subject, and then made a running commentary on what had been chosen. If so, readers may be grateful for the method, for he has added to the recognizable treasure of St. Paul's writings, as well as to the vitality of the ministry of preaching.

HEWITT B. VINNEDGE.

## Bible Criticism

**A PREFACE TO BIBLE STUDY.** By Allan Richardson. Westminster. 128 pp. \$1.00.

The major thesis of this book is that we should return to the Bible as the source and guide of our life of faith and prayer. This is a well taken point and the author is eloquent in his plea.

On the whole the book is a reaction against modern Biblical criticism. Such a reaction is definitely needed for much recent scholarship has reduced the Bible to just one of many books which need be taken no more seriously than Caesar's Gallic Wars or Ben Ames Williams' latest novel. However, I cannot but feel that in many places the author has gone too far in his reaction. He states emphatically that he has the greatest respect for modern criticism and insists that it must be used but he is not convincing in his avowed admiration for it.

I am afraid that his suggested method of reading the Bible and interpreting it is far too subjective and would tend to lead us into the typical "religion of the Book" of Protestantism.

GORDON E. GILLET.

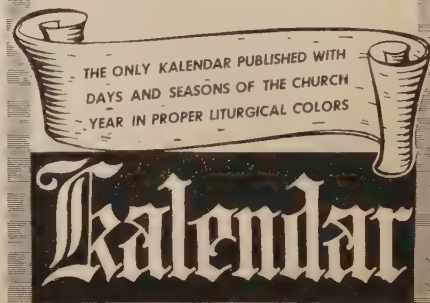
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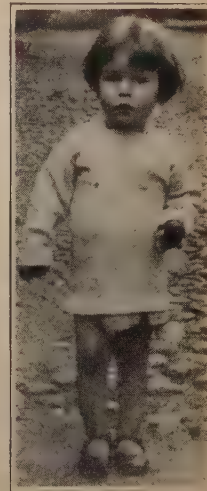
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# Gird Up Your Loins!

It seems to us that we've used this same heading in the months and months of the past—but who cares? It is exactly what we want to use now; it is scriptural—and that settles it. Girding up our loins means, in our idiom, taking a hitch to our breeches (trousers to you!), pulling up our belts a notch or two further, and then getting down to business.

Whether you realize it, or believe it or not, the fact is that the Church goes on vacation in June and stays that way until September. Certain vacations are necessary in the extreme (we're not silly asses), but we don't seem to "stagger" them in the Church as we do in our businesses; for our businesses go on as usual, but the Church *does not!* Somehow or other we have arrived at the comfortable conclusion that Perspiration and Religion simply won't mix; we quickly stop trying any experiments along that line, and take on a first class ecclesiastical sag—spiritually as well as financially. Be honest now. Do you keep up the spiritual tone of your life in summer as highly as you try to do in the other months? You just *know* you don't. Do our priests hear as many confessions in summer in proportion? They do *not!* Oh, of course, the army can fight valorously in the deadly humid heat of the jungles of the South Pacific, while we calmly or petulantly approve or disapprove of their progress as we would a football showing. But when the mild humidity of this comfortable land of ours brings out a bit of perspiration upon us, bang goes Religion and its services and its demands and its standards. We know these simple lines won't change it all, but we just had to drop them in the fire as we went by—before we got to the next paragraph.

And now, fellow Episcopalians with brows and bodies less afflicted with that *devastating* perspiration, September is here—and your religious holiday is over. Start filling up those back church-pledge envelopes and *get them in*. The Parish Treasurer has had to

borrow from the bank at an overhead expense just because you stayed away. Besides, the church coal bill is now due. Start planning to see if some of you younger married people, whose children you can bring to the Beginners' Department at least, can't begin to see your responsibility to Our Lord and His Church—that you become Church School teachers, as did those who taught you and those who will teach your own children. Start planning to come to more frequent Communion, and be a good Catholic and come early, fasting, that the Holy Food may precede upon your lips that gustaceous earthly food that we have too frequently thought more of, certainly to judge from our actions. You men, get after the Rector for some more definite part in the church scheme of things. Stop being *just members*. You'd have a fit if any of your other clubs kept you on a "just a member" basis, now wouldn't you? You women, are *every one* of you in your Parish Women's Auxiliary, interested in the Mission work of the Church? That's where the *real* women of the Church are found. Are you a member of one of the Chapters? Maybe your church needs a good Choir Mother—that desperately essential but the most awfully forgotten job in all the Church. But a good Choir Mother can make a marvellous assistant to the Parish Priest in numberless ways, and think of the many lives she touches with her loving devotion!

If you can't think of work to do, your Priest can. If he puts you off, as some lazy priests do, just hound him until he ties you up to a real definite job in God's Holy Church on Earth!

Gird up your loins? We'll say so. Don't forget that we're all having to do double work in our churches as well as in our businesses while our boys are away and unable to throw their young and enthusiastic shoulders to the wheel. Those who just *won't* help take up the yoke where our boys in the service had to lay it down, aren't really worth house room, are they?

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## ERIE

### St. Stephen's Post Office Mission

The diocese of Erie has recently organized St. Stephen's Post Office Mission. All scattered Churchmen living remote from church buildings are enrolled members, as well as patients in numerous public institutions. Church services as Church literature are sent frequently to the members of this "congregation" by the diocese. Bishop Wroth has appointed Rev. W. F. Bayle, rector of the Church of Our Saviour, DuBois, Pa., to carry on the work. No charge is made for this service as it is supported by voluntary offerings set aside for such purpose during Advent each year.

## MISSISSIPPI

### Race Relations Considered At Clergy Conference

The second annual clergy conference of the diocese of Mississippi, held at Saints' College, Vicksburg, the last week in August, agreed that, except for environmental differences, the spiritual needs of Negroes are the same as those of white men, and that the Episcopal Church was missing a major opportunity among the Negroes. It was agreed, also, that the Holy Spirit is not limited to the Church, although active through it. A majority of those present sensed a rising fascism in the South which is using race relations as a smoke screen, and they determined to combat it actively.

Most of the clergy were present for a four day conference, which started with a talk by Dean Nes of New Orleans on the subject, "The Johannine Literature."

## ATLANTA

### Exhibits on Mission Study Book Featured at W. A. Meeting

The second annual diocesan meeting of the educational and devotional secretaries of the Woman's Auxiliary was held in August at the Cathedral of St. Philip, Atlanta, Ga., under the direction of Mr. Allan Gray, educational chairman, and Mrs. Lloyd McEachern, Macon, chairman of Spiritual Life.

The program for the coming year was planned to include the Forward in Service material and theme, "International Interracial Understanding: Christian Fellowship," and the theme for the Triennial "God's Gift and Our Task," as well as special diocesan and provincial work.

Part of the day was given over to the skits depicting how not to have an Auxiliary meeting and how to have one. There were exhibits based on "West of the Deep Line," one of the mission study books featuring objects from the southwest Pacific and the lands mentioned in the book, and "The Indian in American Literature" home mission study book. Posters



stianizing Your Vocation" and the Pillars of Peace" were displayed. for a program chairman were fea- in an exhibit of material available gh the bookstore at "281." e luncheon consisted of the food the ns were eating at the time the white ame to the American shores. Women led from most of the parishes and ns in the diocese.

## MARK

### ng Vandals Wreck rior of Church

case of vandalism by small children reported by the Rev. John H. Sam- rector of St. Paul's Church, North gton, N. J. The interior of the h was wrecked the afternoon of mber 3d. A group of small children red in front of the church at 1:30 and two boys, aged six and seven, in. They broke, tore, knocked over, oved virtually all movable or detach- objects. The baptismal font, a pro- nal cross, the missal stand, all hymn prayer books and a bulletin board ng the location of parishioners in the l forces were among the things ged.

## CHESTER

### L. A. Hall's Will

eral institutions of the Episcopal h benefited from the will of the late Louise Alice Hall of Rochester, Y. Miss Hall, who contributed to ous philanthropies in her lifetime, the sister of Charles M. Hall of ara Falls, vice president of the inum Company of America and in- r of the process for extracting alum- from its ore that took aluminum f the class of silver and made it a on metal. Mr. Hall died in 1914 and Hall died August 14th of this year. fic legacies totaled approximately 000 to 16 charitable and religious izations. The estate was worth more \$1,500,000. Largest beneficiary under of the will is the Grenfell Associa- of America, established by the late Wilfred Grenfell for the building and tion of charitable hospitals in New- land and Labrador, to which Miss was for many years a major con- r. To the Grenfell Association she athed 1,000 shares of Aluminum rred stock and the residuary estate to dded to the endowment fund of its al in St. Anthony, Newfoundland, in y of Lady Grenfell. Frontier Nurs- ervice of Lexington, Ky., received hares of Aluminum preferred stock. ul's Church, Rochester, St. Simon's

## CHURCH CALENDAR

### September

fifteenth Sunday after Trinity.  
23. Ember Days.  
ixteenth Sunday after Trinity.  
t. Michael and All Angels (Friday).  
Saturday).

Church of Rochester, Christ Church, Oberlin, Ohio, and the Episcopal Church Home, Rochester, received \$5,000 each.

## NEW YORK

### Mayor Assails NYU and Trinity Holding Company on Rentals

Mayor LaGuardia of New York has denounced New York University and the real estate holding company of Trinity Church for demanding exorbitant in- creases in rentals of commercial properties under their ownership or control, accord- ing to the *New York Times*.

The mayor said he intended "to do something about it," and hinted strongly that substantial increases in assessed valuations of such properties might be in the offing. Data gathered by Joseph Platzker, chairman of the Mayor's Committee on Rents, showed that there was an alarming tendency by owners of lots and other commercial structures to demand rent in- creases, the mayor declared. The mayor also stated that he was asking Assembly- man Mallory Stephens, chairman of the legislative committee investigating com- mercial rentals, to look over the informa- tion as a basis for recommending state legislation to control commercial rents.

According to the *Times*, Mayor La- Guardia, who is a Churchman, stated, "I want the good people to know that the Episcopal Church should not be blamed for individual profiteers."

## OHIO

### Archdeacon Lile Accepts Call To Christ Church, Richmond

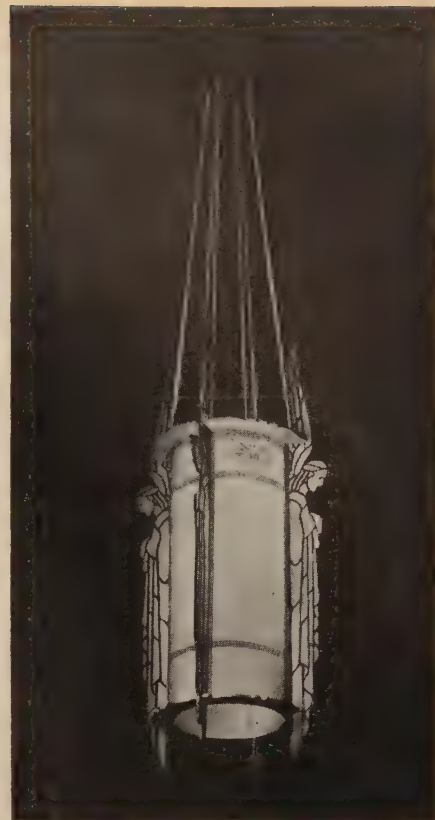
Bishop Tucker of Ohio has announced the resignation of the Ven. B. B. Comer Lile as archdeacon of Ohio, effective October 15th. Archdeacon Lile has ac- cepted a call to become the rector of his- toric Christ Church, Alexandria, Va.

## ALABAMA

### Program for Young Churchmen Planned

Emulating the National Youth Com- mission, the Young Churchmen of the diocese of Alabama met for three days at a YMCA camp near Birmingham, August 31st to September 2d, to draw up the year's program. Ten young persons and five adult advisers attended. It was the first official act of the newly appointed diocesan educational secretary, Mrs. John Crump, formerly parish educational secre- tary in St. John's Church, Montgomery.

A seven-point program for the Young Churchmen was drawn up. It includes plans for a summer camp, provision for meetings in each of the five districts of the diocese, leadership training, participa- tion in UMCY proposals, an annual youth convention, publicity through the diocesan magazine, and support for the work by the diocese.



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THE SISTER SUPERIOR

## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### William Carl Compton, Priest

The Rev. Dr. William Carl Compton, rector of the Church of the Ascension, Rochester, N. Y., for 30 years, died of a heart attack in Lockport, N. Y., on August 28th. Dr. Compton was born in Lockport in 1878. Hobart College awarded him the B.A. degree in 1904 and the S.T.D. degree in 1928. He graduated from the General Theological Seminary in 1907. From 1909 to 1912 Dr. Compton was rector of St. Alban's Church, Silver Creek, N. Y., and from 1912 to 1914 he was rector of St. Luke's Church, Anchorage, Ky. Since 1914 he has been rector of the Church of the Ascension, Rochester.

Dr. Compton was responsible for the promotion of weekday religious education in Rochester public schools and played a large part in the drafting of the constitution and canons when the diocese of Rochester was separated from the diocese of Western New York in 1931. At one time he was lecturer on ecclesiastical polity and law at the DeLancey Divinity School, Buffalo, N. Y.; president of the Rochester Humane Society, president of the Rochester Children's Aid Society, and president of the Rochester Federation of Churches.

Before the division of the diocese of Western New York Dr. Compton was assistant secretary of the diocese, 1919-1931; a member of the diocesan executive council, 1923-33; a trustee of the diocese, 1923-33; a deputy to the provincial synod 1923-31, and a deputy to General Convention in 1925. Since the organization of the diocese of Rochester in 1931 he has been president of the standing committee and secretary of the Trustees of the Diocese, Inc.; a deputy to General Convention in 1934, 1937, 1943, and first alternate in 1940; and a trustee of St. Faith's School at Saratoga Springs, N. Y.

He is survived by his widow, Elizabeth M. Compton, three daughters, Agnes Mary Compton, Mrs. Edmund B. Case, and Charlotte Louise Compton; a granddaughter, Carol Elizabeth Case, all of Rochester; and two brothers, J. Charles Compton of Wynnewood, Pa., and George Compton of Arkansas.

Bishop Reinheimer of Rochester conducted funeral services for Dr. Compton in the Church of the Ascension, Rochester, August 31st, assisted by the Very Rev. Leslie F. Chard of Dunkirk, N. Y., the Ven. Charles B. Persell, jr., of Rochester, and the Rev. Dr. Jerome Kates of Rochester.

### Herbert McKenzie Denslow, Priest

The Rev. Dr. Herbert McKenzie Denslow, former sub-dean of the General Theological Seminary and professor emeritus of that same institution, died in Hartford, Conn., on September 7th. He was in his 93d year.

Herbert McKenzie Denslow was born in Lynn, Mass., on August 20, 1852, the son of Dwight Bennett Denslow and Loise Atkinson Staple Denslow. He was graduated from Yale University with the degree of B.A. in 1873. In 1896 he received the honorary degree of M.A. from

Kenyon College. The General Theological Seminary conferred the honorary degree of D.D. upon him in 1907. He was a deacon in 1878 and advanced to the priesthood in 1879.

From 1878 to 1882 he was rector of Grace Church, New Haven, Conn.; from 1882 to 1885 rector of Trinity Church, Rutland, Vt.; and from 1885 to 1893 rector of Trinity Church, Seneca Falls, N. Y. In 1893, he became rector, chaplain, instructor in Liturgics in Kenyon College. From that post he went to be rector of Grace Church, Muncie, Ind., where he remained until 1901. In 1902, he came to the General Theological Seminary as professor of Pastoral Theology. From that year until his retirement in 1931, he taught and worked in the seminary, teaching and, for a number of years, holding the position of sub-dean. Dr. Denslow was known throughout the American Church by reason of the regard in which he was held by the alumni of the General Theological Seminary.

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al Seminary who had been taught by in the course of his 30 years in the nary. After his retirement he was for some years to return to the nary for commencement. When his gth no longer permitted that, his er students made a practice of stop-off to see him at his Connecticut e.

## BOTANIST

among his recreational interests was y. He was a specialist in the field of orchids and his work in that depart- gained him the position of honorary dian of the New York Botanical len. r. Denslow married Miss Anna Mary

Olmsted on June 28, 1877. He is survived by four children: Mrs. Frederic Rogers, Mrs. William Smart, Dwight Denslow, and Theodore Denslow, and by several grandchildren and great-grandchildren.

Funeral services were held in Christ Church Cathedral, Hartford, Conn., on September 11th. Among those taking part in the services were Bishop Gray, Suffragan of Connecticut; the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary; the Rev. Dr. Charles N. Shepard, who succeeded Dr. Denslow as sub-dean, holding that position until his own retirement in 1940; and the Very Rev. Dr. Walter McKenny, dean of the Hartford Cathedral. Interment was in New Haven.

## William Watson, Priest

The Rev. William Watson died at his home in Devonshire, England, recently at the age of 84.

A native of Middlesbrough, England, he was ordained in the diocese of Qu'Appelle, Canada, in 1894. He served at Moose Jaw, Saskatchewan, until 1898, when he came to the United States. In the American Church the Rev. Mr. Watson was a missionary in North Dakota for some time, but will be especially remembered for his good work as priest in charge of the Oneida Indian Mission in Wisconsin.

He was in the United States from 1898 to 1909 and later, from 1919 to 1927. At various times he also served in Canada as

# Church Services near Colleges

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NETT JUNIOR COLLEGE—Grace Church, brook, N. Y.  
H. Ross Greer, Rector  
es: 8:30 & 11 A.M. Every Sunday  
y Service—4:30 P.M. Every First Sunday

DOIN COLLEGE—St. Paul's Church, nswick, Maine  
Peter Sturtevant, Rector  
y Services: 8 & 11 A.M.

VN UNIVERSITY—St. Stephen's Church, idence, R. I.  
Charles Townsend, D.D., Rector  
y Services: 7:30, 8:30, 9:30, 11:00 A.M. & 7:30 A.M. & 5:30 P.M.

NELL UNIVERSITY—St. Andrew's adation, Lewisburg, Pa.  
W. Schmalstieg, Chaplain  
y Services: 10:45 in Congregational Chris- Church, North Third St.

ERSITY OF CALIFORNIA, L. A.—St. n's Church, Westwood, Los Angeles, Calif.  
Gilbert Parker Prince, Vicar  
y Services: 8, 9:30, 11 A.M.; Wed.: H.C. 5 A.M.; 1st and 3d Thrs.: 7:00 A.M., 2d 4th Thrs.: 6:00 P.M.

EGIE INSTITUTE OF TECHNOLOGY e Church of the Redeemer, 5700 Forbes t, Pittsburgh  
Francis A. Cox, D.D.  
y Services: 8 & 11 A.M., 7:30 P.M.

MBIA UNIVERSITY—St. Paul's Chapel, York City  
Stephen F. Bayne, jr., Chaplain  
s: 9, 11, 12:30  
ays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.

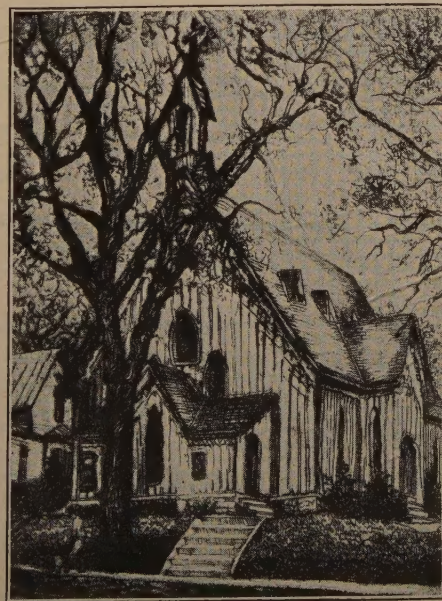
Rev. Frank S. Morehouse, Rector  
Rev. Clinton R. Jones, Curate  
Sunday Services: 8 & 11 A.M.

CORNELL UNIVERSITY, ITHACA COLLEGE—St. John's Church, Ithaca, N. Y.  
Rev. Gerald B. O'Grady, Jr., Chaplain  
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.  
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass.  
Bishop Rhinelander Memorial  
Rev. Frederic B. Kellogg, Chaplain  
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Can-terbury Club: 6:30 P.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa  
Rev. Frederick W. Putnam, Rector  
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.  
Wednesdays: 7 & 10 A.M. H.C. in Chapel  
Holy Days as announced

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.  
Rev. Killian Stimpson, D.D., Rector  
Sundays: 8, 9:30 & 11 A.M.



TRINITY PARISH  
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MINNESOTA UNIVERSITY—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14

Rev. Lloyd W. Clarke, Rector and Chaplain  
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska  
Rev. L. W. McMillin, Priest in Charge  
Sunday Services: 8:30 & 11 A.M.  
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.  
Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8:00 & 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.  
Rev. R. Emmet Gribbin, Jr.  
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M.  
Prayers & Organ Recital

NORTHWESTERN UNIVERSITY—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.  
Chaplain: Rev. Alan W. Watts  
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

OCCIDENTAL COLLEGE—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.  
Rev. Samuel Sayre, Rector  
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chikasha, Okla.  
Rev. H. Laurence Chowins, Vicar  
Sundays: 8, 9:30, 11 A.M. Others as announced

UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex.  
Episcopal Student Center. Rev. J. Joseph M. Harte, Chaplain  
Sunday Services: 8, 9:30, 11 & 6 P.M.  
Weekdays: Wednesday, 10 A.M., Friday, 7 P.M.

UNION COLLEGE—St. George's Church, N. Ferry St., Schenectady, N. Y.  
Rev. G. F. Bambach, B.D., Rector  
Sundays: 8 & 11 A.M., 7:30 P.M.  
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.  
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

WELLS COLLEGE FOR WOMEN—St. Paul's, Aurora, New York  
Rev. T. J. Collar, Rector  
Sundays: 7:30, 9:45, 11:00 A.M.  
Holy Days and Fridays: 7:00 A.M.

UNIVERSITY OF WISCONSIN—St. Andrew's Parish, Madison, Wis.  
Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)  
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.  
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center  
Rev. Daniel Corrigan, Chaplain  
Sunday: H.C. 8 & 10:30 A.M.; Evensong 7 P.M.  
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily



vicar of Sintaluta, rural dean of Kinder-sley, rural dean of Moose Jaw and incumbent of Mileston, and vicar of St. Alkmund's, Regina. In 1927 he went to Thompson River, British Columbia, and later to Kaslo and to Edmonton.

Fr. Watson went to the diocese of Exeter in England, in 1933.

### Mrs. William A. M. Breck

Mrs. William A. M. Breck died in Portland, Ore., August 15th at the Good Samaritan Hospital after a short illness. The funeral was held on the 17th from Trinity Church, Portland, with Bishop Dagwell of Oregon officiating, assisted by the Rev. Lansing E. Kempton, rector of Trinity Church, and the Rev. R. A'Court Simmonds, rector of St. Mark's Church. Mrs. Breck was the widow of the Rev. William A. M. Breck, who died in Portland in 1920 while chaplain of St. Helen's Hall and vicar of St. Matthew's Mission, Portland. She was born in Wisconsin in 1860 and had resided in Portland since

1900. She is survived by her daughter, Evangeline L. Breck of Portland, a brother, the Rev. Charles Breck Ackley,

rector of St. Mary's Church, New York City, and a sister, Elizabeth Ackley, New York City.

### "OF LITTLE FAITH"

SHOW us the hands, nail-printed, and the feet.  
We too have need of searching finger thrust  
Into the side, that knowledge, certain, sweet,  
Rend this dry rock, refresh the drier dust.

We have believed, requiring not last proof;  
But *love* is a little word; reality  
Is very high, beyond remote stars' roof;  
The eye, though strained, must fall short, fail to see,

Unless the word be handled in the hand,  
Grown living, warm flesh, which we understand.

EARL DANIELS.



## CHURCH SERVICES



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**CHICAGO**—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector; Rev. Alan Watts  
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

All Saints' Church, Rehoboth Beach

Rev. Nelson Waite Rightmyer  
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5  
St. Peter's, Lewes, Sun.: 9:30

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones  
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer; Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplains Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11, M.P. & S. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector  
Sun.: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; Weekdays: Holy Communion daily at 8 A.M.; Thurs. & Saints' Days at 10:30 A.M. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber  
Sun. Masses: 7, 9, 11 (High)

**NEW YORK**—(Cont.)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8 and 11 A.M.; Daily Services: 8:30 Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.

Sun.: Communion 8 and 9 (Daily 8); C. Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

**PENNSYLVANIA**—Rt. Rev. Oliver J. D.D., Bishop

St. Mark's Church, Locust St., between 16th and 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.  
Sun.: Holy Eucharist, 8 A.M.; Matins 10 A.M.; Sung Eucharist, 11 A.M.; Evening Prayer, 4 P.M.

Daily: Matins 7:15 A.M.; Holy Eucharist 8 A.M.; Evening Prayer & Intercessions 9 P.M.; Confessions: Saturdays 4 to 5 P.M., by appointment

**RHODE ISLAND**—Rt. Rev. James Deane Perry, D.D., Bishop; Rt. Rev. Granville Lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D.; Rev. L. D. Rapp  
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 A.M. Prayers for the Armed Forces; Holy Days 7:30 & 11

**SPRINGFIELD**—Rt. Rev. John Chanler W.D.D., Bishop

St. Paul's Pro-Cathedral, Springfield  
Sun.: Mass, 7:30 and 10:45 A.M.; Daily: 8 A.M.

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction: 7:30. Mass daily: 7; Fri. 8 Holy Hour; sessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M. E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.



## 22



# A NEW BOOK FOR PARENTS AND CHILDREN

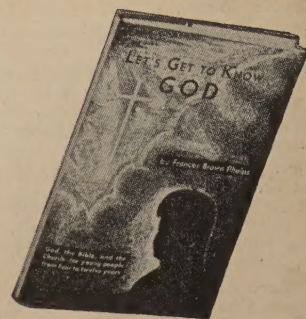
## LET'S GET TO KNOW GOD

By Frances Brown Phelps

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